

THE HISTORY OF THE
ROMAN CATHOLIC CHURCH IN EDMONTON,

MAY 28, 1958.

by Raymond Angus Maclean.

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THE HISTORY OF THE ROMAN CATHOLIC CHURCH IN EDMONTON

A DISSERTATION

SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES

IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE

OF MASTER OF ARTS

FACULTY OF ARTS AND SCIENCE

DEPARTMENT OF HISTORY

BY

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MULGRAVE, NOVA SCOTIA

MAY, 1958



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ABBREVIATIONS

O.M.I.	Oblate of Mary Immaculate
C.Ss.R.	Congregation of the Most Holy Redeemer
O.F.M.	Order of Friars Minor
D.D.	Doctor of Divinity
D.P.	Domestic Prelate
P.P.	Parish Priest
S.D.B.	Salesians of St. John Bosco
F.C.J.	Sisters Faithful Companions of Jesus
S.G.M.	Soeurs Grises de Montreal - Grey Nuns of Montreal
J.C.D.	Juris Canonici Doctor - Doctor of Canon Law
S.A.	Sisters of the Atonement
F.S.C.	Brothers of the Christian Schools

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Preface

The history of the Roman Catholic Church in Edmonton is primarily a story of steady growth and expansion. With the increase in the number of Roman Catholics there has been a corresponding increase in the number of Roman Catholic institutions and organizations. With the exception of institutions for higher education, or education at the university level, Roman Catholics here have every opportunity to be educated in an atmosphere of their own design. They also have ample opportunity to exercise a good influence in the spiritual field and through welfare agencies. The growth of the Roman Catholic Church here was not always an easy one. Many of the advantages enjoyed today were won at the cost of much hardship on the part of the early missionaries.

The second most significant feature of Roman Catholicism in this city has been the blending of various racial groups and cultures. Among Roman Catholics the two major racial groups were the French and the English. All during the missionary period the French were in the majority and were served by their own priests. As settlement increased and more English-speaking people came to live here, the need for English-speaking priests increased. It was Archbishop O'Leary who dealt successfully with this problem. The culture of both groups has been maintained and allowed to develop, though the term English-speaking Catholic embraces people of many nationalities.

Sincere thanks is expressed by the author to Father Doyle, Archdiocesan Chancellor, without whose co-operation this work could not have been completed; to Fathers Breton and Serrurot, O.M.I., for the

use of archives material on the early Oblate missionaries; to Father Alexis Tétreault, O.M.I., of Battleford, Saskatchewan, for permission to use his notes on St. Albert; to Sister Léonie Ferland, s.g.m., archivist for the Grey Nuns at the Youville Convent in St. Albert, for permission to make photostatic copies of necessary material on the Grey Nuns and Lac Ste. Anne; to all the Superiors of the various religious institutions in the city and to those parish priests who completed and sent in questionnaires sent to them requesting information; to Mr. Maurice Lavallée for proofreading my French correspondence; to Miss Elizabeth Filipkowski for proofreading my material; and finally, to all of those others who assisted in any way in giving information and direction.

IMPORTANT EVENTS IN THE HISTORY OF THE ROMAN CATHOLIC CHURCH IN EDMONTON 1838-1960

1830	— Fathers Blanchet and Demers - first missionaries here - 1838	MISSIONARY PERIOD
—	— Arrival of Father Thibeault - 1842	
1850	— Mission established at Lac Ste. Anne - 1843	
—	— Arrival of Father Bourassa - 1844, Father DeSmet, S.J., - 1846	
1850	— Father Lacombe comes to Fort Edmonton - 1852	MISSIONARY PERIOD
—	— First Oblate priest, Father Remas, O.M.I. - 1853	
1870	— Chapel built in Fort Edmonton - 1859, school opened - 1862	
—	— Mission at St. Albert - 1861, Bishop Grandin - 1868	
1870	— St. Albert named the centre of a new diocese - 1871	MISSIONARY PERIOD
—	— Boys' College, Bishop's Palace, hospital - completed at St. Albert	
1890	— First resident pastor in Edmonton - 1883	
—	— First separate school in Edmonton - 1888	
1890	— Ordination of first native Albertan to priesthood - 1890	MISSIONARY PERIOD
—	— Death of Bishop Grandin - Bishop Legal succeeds him in 1902	
1910	— Opening of General and Misericordia hospitals - 1895 - 1905	
—	— Establishment of several new city parishes	
1910	— Seat of diocese moved to Edmonton - 1912	CONSOLIDATION - EXPANSION
—	— Death of Archbishop Legal - 1920	
1930	— Installation of Archbishop O'Leary	
—	— Steady expansion in number of Catholic institutions	
1930	— Depression period - expansion slowed	CONSOLIDATION - EXPANSION
—	— Archbishop MacDonald succeeds Archbishop O'Leary - 1938	
1950	— Large number of local clergy enlist for military service	
—	— Period of steady and rapid growth	
1950	— Expansion continues - new churches and schools	CONSOLIDATION - EXPANSION
—	— New seminary - Archbishop Jordan, O.M.I., named coadjutor	
1960		

THE HISTORY OF THE ROMAN CATHOLIC CHURCH IN EDMONTON

CHAPTER I

INTRODUCTION

Many Canadians today consider Edmonton as a city built on the oil industry and point to the fact that the discovery of rich oil deposits at Leduc, Redwater and Woodbend were the factors which touched off the tremendous growth experienced here since 1947. Others will agree to this but point out that Edmonton was destined to prosper anyway because of its location as the centre of a rich agricultural hinterland. They argue that Edmonton is one of the best farming areas in Canada, an area blessed with rich soil, sufficient rainfall and long hours of summer sun, all of which combine to produce large quantities of agricultural riches. There are also those who maintain that Edmonton's ultimate prosperity will be in the chemical field because of the area's deposits of coal and natural gas. During World War II, and in the years following, another claim for Edmonton has been put forward and it is aptly described in the slogans, "The Gateway to the North," and "The Crossroads of the World." There is no reason for anyone to doubt that Edmonton will become one of Canada's greatest cities. Its strategic position in relation to the North West Territories, Alaska and the Canadian Northwest, coupled with its location as the centre of a rich agricultural and industrial area, would appear to assure the most dubious that this city is bound to become one of Canada's greatest.

This generation of Canadians is not putting forth any original

idea in stating that Edmonton is bound, or compelled, to grow and prosper. This area was selected over many others because of factors which were evident to the earliest explorers in this region. The Saskatchewan River gave a natural transportation route; it could be easily reached from the plains to the south and east without the necessity of hazardous treks over mountainous bush country and dangerous waterways; it was far enough removed from the major battlegrounds of warring Indian tribes but close enough to engage the aid of the Indian in the acquisition of fur, the first of the riches of Edmonton.

Since 1812, Edmonton has had a permanent population. Prior to that date, the fort built here by the Hudson's Bay Company in 1802, had been abandoned in 1810 and rebuilt in 1812. From 1795 until 1821 the Hudson's Bay Company and the North West Company had been engaged in a trading war in this region and throughout the entire northwest. Both Companies were fighting to establish exclusive control over the richest fur centres of the territory. In 1821, because of the superior strength and riches of the Hudson's Bay Company, the Companies amalgamated under the name of the Hudson's Bay Company. Even at that time Fort Edmonton was recognized as a strategic site. As far as the fur trade was concerned, and that was the prime concern in choosing the location, it was the hub for many of the more important fur trading areas. The Plains Indians lived to the south and west, and the Woods Crees lived to the north of the fort. Both groups could be relied upon to bring furs to Fort Edmonton for it was the most convenient centre for them. In addition, millions of buffalo roamed the prairies to the south and

east. The buffalo not only supplied food and other necessities such as robes and leather, but their route often determined the location of the Plains Indians who depended upon the buffalo to a very great extent. If one chose to travel north from Edmonton ^{over} he could go to Fort Assiniboine and down the Athabasca to the MacKenzie River; to the west lay the fort at Rocky Mountain House, those who went to the west coast would portage to the Athabasca at Fort Assiniboine. Therefore, the early traders and explorers seemed to have considered all of the factors before selecting this area in which to build a fur trading post. Their records describe this territory as being rich and plentiful, and having an abundance of fur bearing animals.

The land adjacent to the fort could be described as rolling prairie, with wooded areas to the north and plains to the south. It has considerably more variety in contour than do the prairie lands further south and east. To the north of the North Saskatchewan River lived the Woods Crees, one of the major Indian groups, and one of the first to establish friendly trading relations with the white fur seeker. They usually built their encampments along the streams and rivers of the wooded areas for these supplied ideal trapping areas, especially for beaver and muskrat. The Woods Crees would spend the late autumn and the winter months in hunting and trapping. After the deep snows of winter had been melted or rained away, the Crees would take their furs to the post at Fort Edmonton. After exchanging their furs for the goods they desired they usually remained in the vicinity of the fort for a few days and engaged in whatever form of social entertainment was being provided. Sometimes Indians of various

tribes managed to secure some liquor and would then busy themselves in war dances or fighting. Quite often, killings occurred. It is to the credit of the Hudson's Bay Company that it discouraged the sale or trade of liquor to the Indians. Experience had shown the officials of the Company that the issue of "firewater" to the Indians had disastrous results. The Hudson's Bay Company had followed this policy since its early years in the northwest.

South and west of Fort Edmonton lay the territory of the Blackfeet Indians. The Blackfeet were proud, fierce and warlike, and proved much more difficult to the later missionaries to convert to Christianity than the Crees. Moreover, the Crees were the hated enemy of the Blackfeet and both groups often engaged in skirmishes even around Fort Edmonton. Officials at the fort were always wary when members of both tribes happened to meet there. They feared bloodshed and their fears were justified on several occasions, particularly if one group outnumbered the other. Both the Blackfeet and Crees traded here, and although they had skirmishes in this vicinity, their major battles were usually fought further south. The Plains Crees lived in the territory south and southeast of Fort Edmonton, as did the Blackfeet, so their major wars were fought in that territory. The Blackfeet were noted fighters and hunters and it was to them that the early missionaries referred to as the "noble red-man." With the coming of large numbers of white traders to this territory, and with the consequent diseases and the degrading use made of liquor by the white man, the "noble red-man" was soon reduced to a pathetic shadow of his former greatness. Gradually forced to accept the dictates of a stronger power he lost his self-respect and became more

and more dependent upon the society of the white man.

From 1821 until the late years of the nineteenth century, the Hudson's Bay Company dominated the entire economic life of the Canadian west. It not only controlled the economic life but also supplied the only form of government known in the west for many years. The chief factors and chief traders were often veritable dictators in their respective domains. Generally speaking, they made good use of their authority but the Company itself was slow to realize that it could not continue to exercise a monopoly on such a vast region. It was slow to give encouragement to settlers, which was natural enough in itself; and it was also slow in allowing the missionaries to work in its domain. Knowing that increasing settlement meant a decrease in fur trading areas, the Company for many years pursued a policy designed to keep settlers out. Some of the early settlers jokingly referred to the H.B.C. of the Hudson's Bay Company as meaning "Here before Christ." At least, that was the impression given by some of the Company's employees. The Company exercised control over the immense territory west of the Great Lakes and north to the Arctic Ocean. It controlled not only the fur trade but all hunting and fishing rights. Since Fort Edmonton was one of the more important posts maintained by the Company the type of control or government exercised here by the various Chief Factors may be taken as indicative of that exercised throughout the rest of the Hudson's Bay Company's domain.

The fort itself was a very impressive structure. It formed a quadrangle of about 150 feet by 125 feet and was surrounded by a twenty foot palisade. Guards could easily keep watch from an elevated

platform which ran along the entire inside of the fort. In 1838 there were approximately 150 people living at the fort. The dominant personality there was the Chief Factor, John Rowand. A Catholic of Irish extraction, Rowand had married a Metis woman. His children spoke only Cree for many years. Rowand was noted for his quick temper and courageous heart. One story is told of a temper demonstration which occurred at some company banquet. During the course of the banquet somebody was supposed to have made a remark slighting the Pope. Rowand jumped to his feet in anger and hurled a bowl of soup at the gentleman who made the remark and announced that nobody was going to insult the Pope in his presence. Somebody later remarked that if Rowand did not know how to kneel for his Church, at least he knew how to stand for it. This was probably prompted by the knowledge that Rowand and some of the missionaries sometimes clashed over methods of working with the Indians. Generally, Rowand gave considerable help to them and when Father Lacombe arrived in 1852 Rowand assigned to him a small site within the fort for his work. Previous to Father Lacombe's arrival other missionaries were also given accommodation at Fort Edmonton.

It was fortunate that the early missionaries here were accorded some hospitality at the fort because they had a sufficient number of other hardships and obstacles to overcome. Even though they were given lodgings and help at Fort Edmonton it was the policy of the Hudson's Bay Company to discourage the efforts of the early missionaries for the Company felt that Christianity would bring civilization which in turn would mean the end of the rich fur trade. The missionaries also had to teach and preach against the practices

of many of their would-be converts. Some of the religious superstitions held by the Indians were most difficult to uproot and even many of those converted to Christianity, or at least baptized, continued to follow their old pagan rituals. Then there was the actual living with the Indian, and remaining with them long enough to pass on some of the rudiments of Christianity; the personal habits of the Indian, and the temporary adoption of what appeared to the missionary of a barbaric culture; these factors had to be considered by those sent here to spend their lives as missionaries. When one considers that these missionaries spent much of their time in the midst of filth and hunger and in watching the practice of witchcraft and pagan ceremonies, one must wonder at their ingenuity in explaining such mysteries as the Trinity or in teaching the meaning of the Sacraments. They were subjected at all times to unremitting toil, fatigue, travel and privations of many descriptions. Their long journeys over dry prairie and virgin wilderness, over endless snows and icy wastes, were enough to test the mettle of the strongest of men.

The monotonous diet of fish and pemmican, the constant lack of privacy, the many disappointments incurred in trying to instill the teachings of Christianity; all of these were experienced in full measure by those men who had offered to spend their very lives in trying to win converts to Christ. Canada indeed owes much to those men for they aided immeasurably in speeding the advance of civilization in the Canadian northwest.

In 1838 all ecclesiastical rule in Western Canada emanated from Quebec, through St. Boniface. Bishop Provencher of St. Boniface was coadjutor to the Archbishop of Quebec and it was he who sent the first

permanent missionary to this area in 1842.¹ That missionary was Jean Baptiste Thibeault, born on December 14, 1810, at St. Joseph of Levis, Quebec. He had arrived at St. Boniface in 1833 and was ordained there on September 8, 1833.²

Though Father Thibeault was the first permanent missionary in this area, he was not the first Catholic priest to visit Fort Edmonton. The first Catholic missionary arrived here on September 6, 1838.³ On that day Reverend Francis Blanchet and Reverend Modeste Demers stopped at Fort Edmonton or Fort of the Prairies for a visit while on their way to the Pacific coast. Father Blanchet was later to become the first Bishop of Oregon City in 1846 and Father Demers was consecrated as the first Bishop of Vancouver Island, now the Diocese of Victoria, on November 30, 1847. While remaining here until September 10, 1838, the two priests baptized thirty-four children, five adults, and blessed three marriages.⁴ Those baptized by the two priests were the first people to receive Baptism in what was to become the Province of Alberta. The Mass offered during this visit was the first Mass ever said in Alberta. In addition to baptizing, saying Mass, and blessing marriages, Fathers Blanchet and Demers gave instructions. On the day of their departure they planted a large cross on the hill close to the fort. It is claimed that the cross was planted on the site now occupied by our Parliament Building. Many early missionaries followed this custom of planting a cross at their posts of endeavour, whether they remained at the post for any great period or not, in order to symbolize the possession of the territory as Christian.

The two priests sent back good reports on this area to Bishop Provencher in St. Boniface. They spoke of the desires of the inhabitants

and of the half-breeds and Indians for a permanent missionary. In 1841 a half-breed named Piché went to St. Boniface in order to petition for a permanent missionary. Many of those working and trading at the fort were French Catholics and they wanted a priest. The officials of the Hudson's Bay Company gave their reluctant permission. Presented with those arguments, and by the earnest request of Piché, Bishop Provencher in 1842 dispatched Father Jean Baptiste Thibeault to Fort Edmonton.

Father Thibeault left St. Boniface on April 20, and spent some time at Frog Lake before arriving at Fort Edmonton on June 19, 1842.⁵ After he met the half-breed Piché, as was arranged beforehand, he spent the summer visiting Forts Edmonton, Ellis, Carleton and Pitt. Altogether he administered 353 baptisms, performed twenty marriages, and instructed four people on the reception of their first communion. He returned to St. Boniface on the 20th of October.⁶

In 1843 a request was signed and sent to the Governor of the Hudson's Bay Company by the half-breeds and Indians, asking the Company to ease restrictions on newcomers and to allow a permanent missionary to come among them. Father Thibeault re-visited Edmonton in 1843 but established a permanent mission by a lake which early travellers had called Devil's Lake. He named this mission Lac Ste. Anne. Another reason which prompted his moving to that area was the personality of chief factor Rowand at Fort Edmonton. Father Thibeault, a timid and sensitive person, did not care for the loud and boisterous manner sometimes adopted by Rowand, and he felt that he could accomplish more by being away from the fort. However, the main reason in moving was to escape the many battles and skirmishes being fought by the Crees

and Blackfeet in the vicinity.

At Lac Ste. Anne, the first Roman Catholic parish in Alberta, Father Thibeault built a small dwelling and chapel. He was joined in 1844₇ by Father Joseph Bourassa. From there, the two missionaries served Lesser Slave Lake, Grande Prairie, Isle à la Crosse, Edmonton, Cold Lake, Lac La Biche, Jackfish Lake and Fort Pitt₈. Until 1861 Edmonton was a mission of Lac Ste. Anne. A chapel and small residence had been built inside the fort in 1859₉, being rushed to completion on Christmas Eve of that year. After 1861 the chapel in the fort was served from St. Albert. Fathers Thibeault and Bourassa both remained at Lac Ste. Anne, using it as their base of operations, for nine years. During those nine years both men travelled long distances in all types of weather, sustained themselves on a meagre and tasteless diet of fish, pemmican, and the occasional bit of fresh meat. Living and working under the most primitive of conditions took its toll on the two men. In 1852 Father Thibeault returned to St. Boniface, exhausted by his missionary efforts. Father Bourassa returned in 1853. While working from Lac Ste. Anne they had raised the number of Catholics in their missions to over 2,000.₁₀

One of the most significant events during their stay in the area was the visit of another missionary to Fort Edmonton. He was Reverend Pierre Jean De Smet, S.J., who came from Rocky Mountain House in a fruitless attempt to meet with the savage Blackfeet.₁₁ The Blackfeet were constantly raiding the Flathead Indians of the American northwest, among whom Father De Smet was doing successful missionary work. He had no luck in making peace with the Blackfeet for he was unable to make contact with any representative group. Having arrived at Fort Edmonton

on December 31, 1845¹², he remained here throughout the winter. Part of his time was spent in catechizing the young half-breed children around the fort. Father Thibeault, on one of his journeys from Lac Ste. Anne, met Father De Smet at the fort on January 3, 1846. Father De Smet left Fort Edmonton on the twelfth of March, 1846¹³, for Fort Assiniboine and Jasper House before returning to his southern mission.

Following the departure of Father Thibeault from Lac Ste. Anne in 1852, Bishop Provencher was faced with the problem of finding a successor. Father Bourassa was to return to St. Boniface in 1853; both he and Father Thibeault having been worn out by excessive labor and hardships. Early in May, 1853, a young volunteer missionary had arrived at St. Boniface in the company of Bishop Taché, coadjutor to Bishop Provencher. This young missionary had previously worked at Pembina but had returned home and was serving as a curate at Berthier, near Montreal. He met Bishop Taché in Sorel, Quebec, and after having talked to him concerning the western missions, he resolved, with his Bishop's permission, to return to the West, this time as an Oblate. This young man was none other than Reverend Albert Lacombe, who came to this region as Father Thibeault's accredited successor, and who remained to become the most picturesque figure of his time in the Canadian Northwest.

It is not our intention here to dwell on the work of Father Lacombe. That has been admirably done by those much better qualified to do so.¹⁴ However, we shall give a brief background of his career up to 1852. His name will appear often throughout the rest of this narrative for he played a vital role in the history of Catholicism in

Edmonton.

Father Lacombe was born on February 27, 1827, at St. Sulpice, in the Diocese of Montreal, Quebec. In 1840 he entered L'Assumption College and in 1847 continued his theological studies at the Bishop's Palace in Montreal. Ordained to the priesthood at St. Hyacinthe on July 13, 1849, he left for Red River on August 1, 1849. From his arrival in Western Canada in 1849 until October of 1851, he worked mainly at Pembina with Father Belcourt. Returning to Quebec in 1851, he served as curate at Berthier, near Montreal, until he again departed for Western Canada.¹⁵

It is interesting to note that Father Lacombe was not an Oblate when he first came to Edmonton in 1852. The early missionaries here, Fathers Blanchet, Demers, Thibeault and Bourassa, were all secular priests. Father De Smet was a Jesuit. The first Oblate priest in this area was Father Remas who came to Lac Ste. Anne in 1853. However, it was Father Lacombe's hope before leaving Eastern Canada to become a member of the Oblates, for he felt that he could do his best work as a member of a missionary group.

On September 17, 1852,¹⁶ Father Lacombe first arrived at Fort Edmonton. He had sailed from Red River on one of the boats belonging to the Hudson's Bay Company. At the fort he was welcomed by Rowand's family and given quarters during his stay there. Remaining at the fort for a few days, he then left for Lac La Biche where he gave the first of many sermons to the Crees. Although he had spent some time in studying Indian dialects while in Pembina, he had as yet only a limited knowledge of Cree. Therefore, during the winter of 1852-1853 he stayed at Fort Edmonton to study the language. He was taught by

Colin Fraser, one of the employees at the fort. While studying at the fort Father Lacombe also ministered to Catholics living there.

In the spring of 1853, Father Lacombe, who had replaced Father Bourassa, was joined by Father Remas, and for the next five years, using Lac Ste. Anne as their base, they served together or separately, Fort Edmonton, Lac La Biche, Lesser Slave Lake, Fort Dunvegan, Fort Jasper, and Peace River.¹⁷

An important visitor who arrived on March 23, 1854¹⁸ was Bishop A. Taché, of St. Boniface. He had been made coadjutor to Bishop Provencher on June 23, 1850, became Bishop of the vast Northwest upon the death of Bishop Provencher on June 7, 1853, and was to be the guide of Roman Catholicism in this area until 1868 when Bishop Grandin became Bishop of what is now Northern Saskatchewan, Alberta, and the North West Territories. At Fort Edmonton, Bishop Taché confirmed seventeen persons. From here he went to Lac Ste. Anne where he baptized twenty-two adults and confirmed ninety-eight.¹⁹ Although no chapel was built in the fort until 1859, it was during this first visit of Bishop Taché that he and Father Lacombe gave the name of St. Joachim to the mission. This visit by Bishop Taché in 1854 was the first by a Roman Catholic bishop to Alberta. He was to visit the district again in 1860 and 1864.

As mentioned, Fathers Lacombe and Remas worked from Lac Ste. Anne from 1853 onward. It was in that year that the great missionary work of the Oblates began in this region. In 1855 Father Lacombe began his novitiate prior to becoming an Oblate. He became a member of that Order on September 28, 1856, under his immediate superior, Father Remas. The simple ceremony took place in the chapel at Lac Ste. Anne.

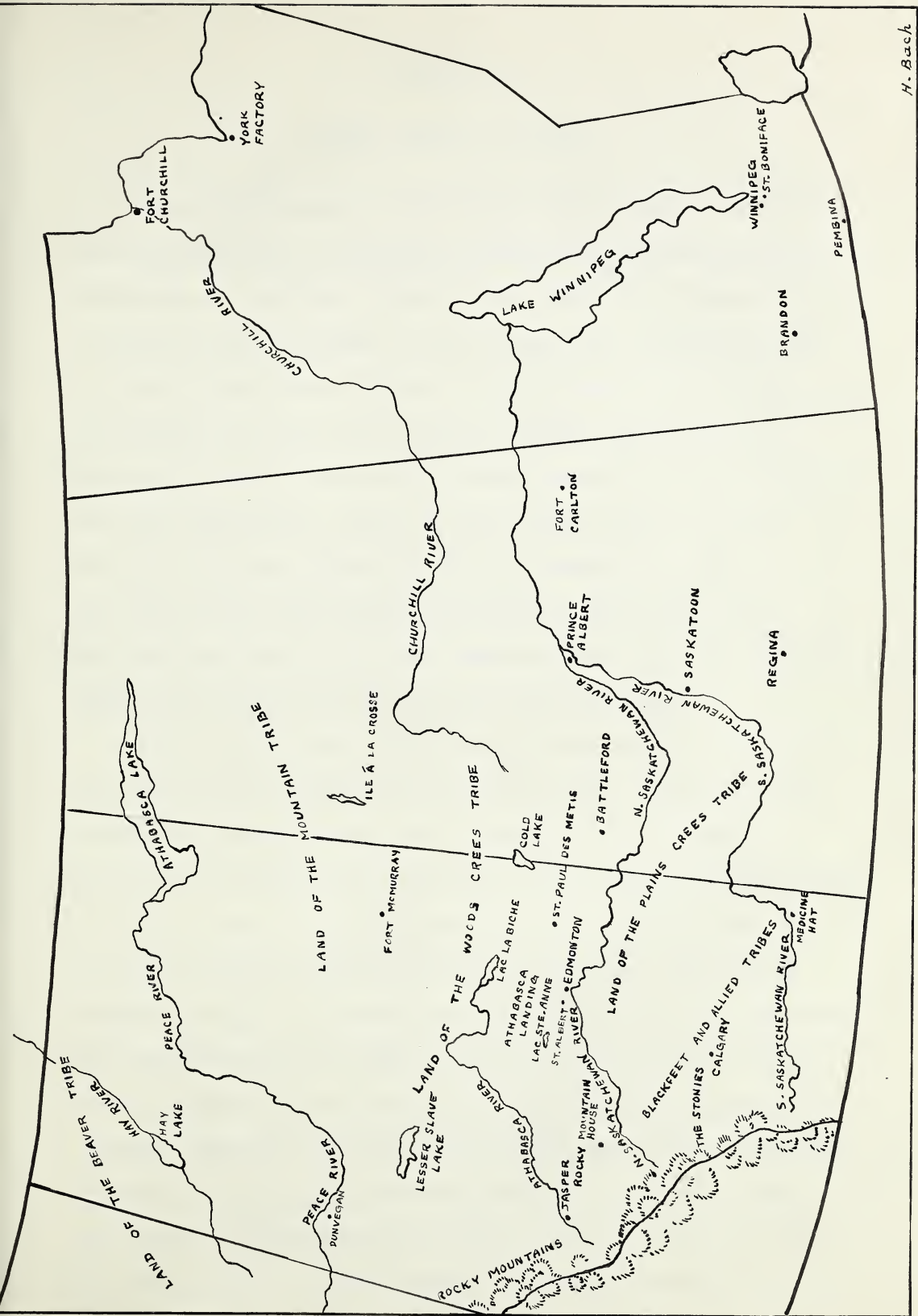
As far as the influence of the first missionaries on the Indians was concerned, we know that they and the Indians made many adjustments before many of the teachings of Christianity were accepted. Naturally enough, many of the beliefs taught by the missionaries clashed with those held by the Indians. Always, as a result of this impact, the beliefs of the Indian were discarded or made to fit those of the Christian. The early settlers and traders ridiculed many of the Indian beliefs and laughed at regulations that had been observed for centuries. The Indian resented this but there was nothing he could do about it. Gradually, he was forced to submit to the norms of a stronger society and he had to adjust his religious beliefs to meet changing conditions. Whether or not he adopted Christianity from conviction or self-interest he more or less had to adopt it. Those who adhered to the old beliefs, socially or religiously, were left behind in the competition with those Indians who adopted the ways and beliefs of the white man. Except where they bear a likeness or resemblance to Christian teachings the old beliefs have not survived.

Sometimes, in a situation of that sort, they are clung to tenaciously. One belief in which they had to make adjustments was that of monotheism. All Indian tribes had a "sky-god" of some description. Some gave this god credit for having infinite power but did not emphasize his moral nature; others ranked him as an equal with other supernatural beings. This particular clash with Christian teachings resulted in the Indians being purified of their notions in this respect. The list could be made longer but this point serves to illustrate the hardships and difficulties encountered by the early missionaries, who not only worked to make converts to Christianity, but who also strove to change

a primitive culture and to help prepare the way for an entirely different mode of life.

The early missionaries to this area accomplished notable feats. Following closely behind the fur traders, they planted the seeds of Christianity in a pagan and primitive culture. The teachings which they instilled bore fruit and because of that the civilizing process in the Canadian Northwest had been considerably quickened. By 1860 the foundations for the work of the Roman Catholic Church had been laid in the Canadian Northwest. Problems still remained to be faced, but these early missionaries, by their tireless devotion, had ensured that they could be faced with confidence.

1. Bishop Provencher, Mélanges Religieux, from "Notice Sur La Rivière Rouge Dans Le Territoire De La Baie D'Hudson." (Bishop Provencher was coadjutor to the Archbishop of Quebec, but did not have the right of succession.)
2. Morice, Rev. A.G., O.M.I., History of the Catholic Church in Western Canada, vol. I, pp. 146-147.
3. Le Chevalier, Rev. Jules, O.M.I., Fêtes des Pionniers. (A copy may be seen in the archives of St. Joachim's Parish.)
4. Morice, op. cit., pp. 166-170.
5. Legal, Most. Rev. E., O.M.I., History of the Catholic Church in Alberta, p. 10.
6. Taché, Most. Rev. E., O.M.I., Vingt Années de Missions, p. 126.
7. Legal, op. cit., p. 10.
8. Taché, op. cit., p. 126.
9. Hudson's Bay Archives relating to Fort Edmonton in 1859, London, England. (A copy is in the possession of Reverend P. E. Breton, O.M.I., 9916 - 110 Street, Edmonton.)
10. Legal, op. cit., p. 13.
11. Magaret, Helené, Father De Smet, p. 163.
12. Ibid., p. 164.
13. Magaret, op. cit., p. 163.
14. Hughes, Katherine, Father Lacombe, The Black Robe Voyageur.
15. Ibid., p. 37.
16. Lacombe, Rev. A., O.M.I., "Notice Historique sur les missions de Lac Ste-Anne, St-Joachim et de St-Albert," p. 7. (These notes were written in 1863 and may be seen in the archives of the Oblate Fathers, 9916 - 110 Street, Edmonton.)
17. Legal, op. cit., pp. 1-15.
18. Lacombe, op. cit., p. 6.
19. Diary of Father Lacombe, Archives of the Oblate Fathers, 9916 - 110 Street, Edmonton.



PRESENT DAY ALBERTA, SHOWING THE MISSIONARY AREAS.

CHAPTER II

LAC STE. ANNE - ST. ALBERT

Bishop Taché had gone to Montreal in 1857 in order to negotiate with the Motherhouse in Montreal concerning the delegation of some Sisters to St. Boniface. He spoke to the Superior in charge of such a project, Mother Deschamps. It was agreed that some Sisters would go from Montreal to St. Boniface, and from there to the missions. On September 17, 1858, Reverend Mother Valade, who had come to Montreal in order to help in the matter, returned to St. Boniface with six new recruits. Three of them were for the House in St. Boniface. The other three were for the founding of a House at Ile à la Crosse, which Bishop Taché hoped to establish in 1859. The trip from Montreal had taken thirty-three days and had given the Sisters an indication of the hardships they would undergo.¹

Sisters Emery, Lamy, and Alphonse waited at the mission with the expectation of being sent to Ile à la Crosse. However, Bishop Taché, seeing more pressing needs elsewhere, began to modify his plans for a new foundation, and decided to send them to the settlement at Lac Ste. Anne. In order to send them there, permission had to be secured from Reverend Mother Deschamps in Montreal. She gave the required consent but proposed two conditions which she felt necessary. The first concerned the number of Sisters to go; it was the rule of their constitution that three must be sent together to any distant mission. Secondly, she wanted assurance that there were at least two priests at Lac Ste. Anne. She feared that if only Father Lacombe were there, the Sisters would be alone too much, for he was so often out working with his beloved Indians. Both these conditions were met

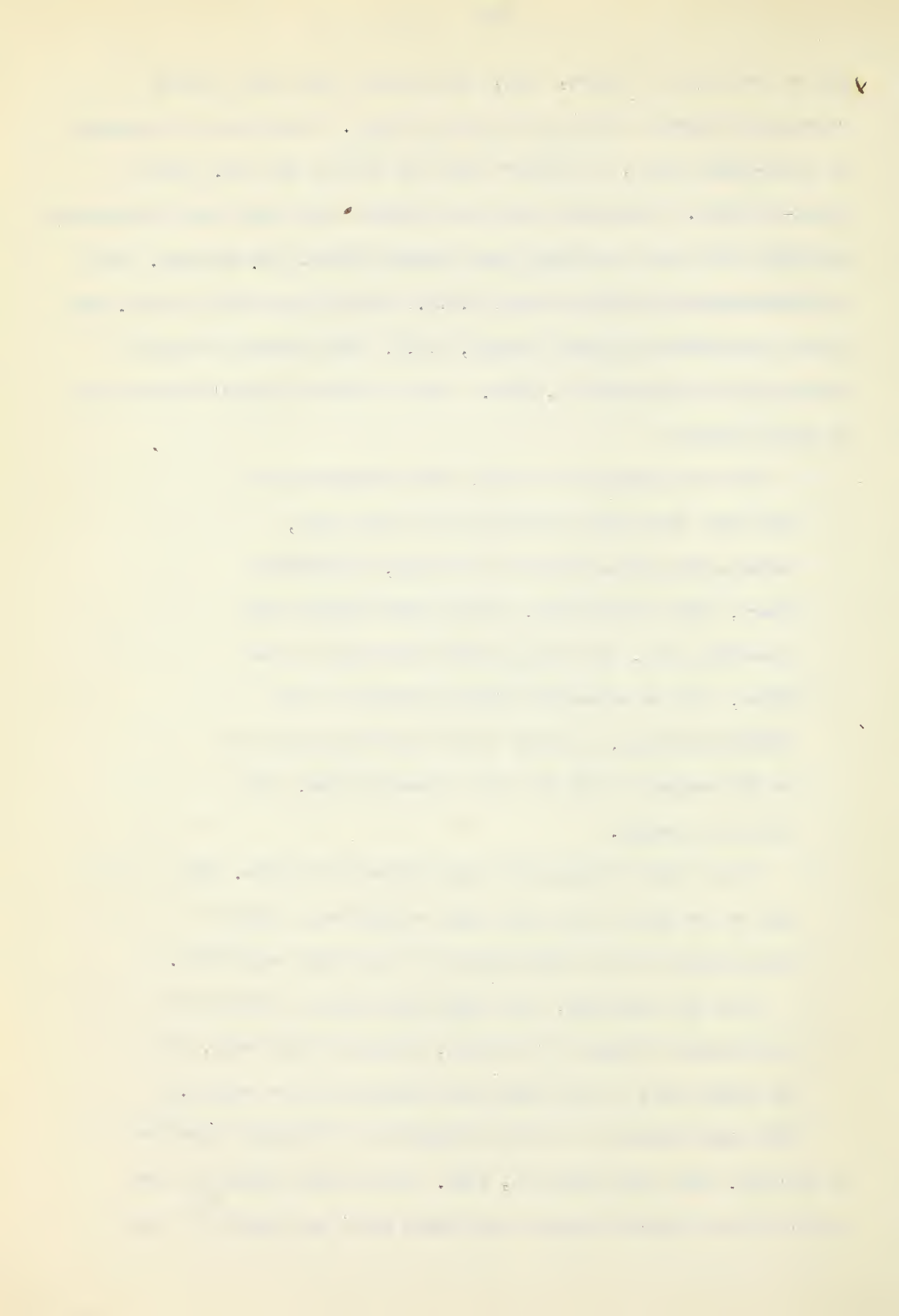
and on the third of August, 1859,² the Sisters made their sad but courageous departure from the Red River Colony. Travelling in a caravan of horse-drawn carts, the Sisters made the trip to Lac Ste. Anne in fifty-two days. During its course the Sisters were faced with considerable hardships from rain, scorching sun, flooded rivers, and monotony. They were accompanied by Father Remas, O.M.I., who had come from Lac Ste. Anne at the insistence of Father Lacombe, O.M.I. They arrived at their destination on September 24, 1859. Here is Father Lacombe's description of their arrival:

"In the springtime of 1859, Father Remas went to Red River from which he returned the same year, accompanying three Sisters of Charity, the Sisters Emery, Lamy and Alphonse, who had left Montreal the preceding year, and having passed the winter at Red River, came to consecrate their existence in the distant missions, in order to aid the Fathers and to be the mothers of all the poor miserable ones, the Metis or savages.

On the 24th of September they arrived at Lac Ste. Anne and we are able to say that their arrival was a day of consolation for the missionaries and the whole population.

From the beginning, they began their work of charity in conducting a school for children, caring for sick ones, and in taking care of the linens and vestments of our chapel.³"

The three Sisters of Charity (Grey Nuns of Montreal) remained at Lac Ste. Anne until March 23, 1863. They taught school for the half-breed and Indian children and looked after the chapel for the



Fathers. Their efforts in school teaching did not meet with the hoped for success. The Indians, not understanding the need or meaning of education, often took their children on hunting or fishing trips for weeks at a time. The Sisters, upon their arrival, were also faced with the necessity of learning Cree. In a letter to Mother Deschamps in Montreal, Sister Emery said:

"It is absolutely necessary here, if we wish to do good, to learn well the Cree tongue. Father Lacombe, who is the first at the mission, has patience in giving us every day, an hour's class in this tongue. Sisters Lamy and Alphonse learn with more ease than I do. There would be very much more to do here if we could learn this language."

In the same letter Sister Emery also gives a description of the chapel built by Father Thibeault in 1843.

" "It is very poor, but also pretty. Its size, which was at one time sufficient for the mission, no longer suffices. When everybody is assisting at services many are obliged to remain outdoors. This chapel is approximately fifty feet in length.....The sanctuary is very small and serves at the same time as a sacristy.....The back is papered in different colors. A large curtain of red wool separates the nave from the sanctuary. Near the altar rail is suspended a magnificent lamp of wood made by Father Lacombe; it is painted in yellow. A little lower, one finds a lamp holding several lights, it is also of wood and the crystals are

made from little pieces of white iron. For the diamonds and chains, there are all sorts of little birds' eggs, gray, white and yellow."

When the Sisters arrived in September of 1859 they were given the house of the priests. Fathers Lacombe and Remas moved to a small cabin. Father LeFrain also worked at Lac Ste. Anne during this period but had to retire because of poor health. The house contained several rooms, one of which was used as a classroom. Upon the opening of the first class on October 10, 1859, there were forty-two children, among whom were some girls over twenty years of age. As can be imagined, the difficulties of imparting knowledge under such a language barrier were tremendous. Many of the first days in school were spent in teaching the children to sing, especially the parts of the Mass. The Sisters, realizing the semi-civilized state of their pupils, were quick to commend them for their excellent progress and piety in singing. Otherwise, it was always a struggle to teach. Eventually the Sisters acquired a working knowledge of the Cree language which they put to good use both at Lac Ste. Anne and St. Albert. Their work at Lac Ste. Anne continued until March of 1863 when they moved to St. Albert.

The biggest single reason for the abandonment of the settlement at Lac Ste. Anne was the unsuitability of the surrounding area for organized farming. In places the land was dotted with muskeg or was hilly and covered with bush. There is no doubt that progress had been made since Father Thibeault's arrival in 1843. The site had been chosen because there was a bounteous lake and it was far from the tribal wars of the Indians. The nomadic wanderings of some of

the Indians and half breeds had been curtailed and they were given a start on a life more or less on a community-like basis.

Bishop Taché and Father Lacombe decided that more good could be accomplished by the Sisters at St. Albert than at Lac Ste. Anne. Consequently, in March of 1863, they moved to continue and expand on the work begun at Lac Ste. Anne. St. Albert, founded by Bishop Taché and Father Lacombe on January 14, 1861, was making considerable progress. Bishop Taché had spent some time in December of 1860 with Father Lacombe at Lac Ste. Anne and had been quite impressed by the progress made there. St. Albert, however, was more central, was closer to Fort Edmonton, and had better farming land. Father Lacombe thought of it as a great mission centre where the Metis could be shown sound farming methods and the Indians could be instructed in religion and encouraged to settle. Some half breeds settled there and sent their children to school where they were taught by the Grey Nuns. The new settlement did much to quell the wandering spirit of many half breeds and kept them friendly in times of danger.

When Father Lacombe left Lac Ste. Anne for his new mission at St. Albert in April of 1861, he brought with him Michel Normand and his wife, Rose. Normand was a French-speaking Metis who had come to Lac Ste. Anne from St. Boniface with Father Lacombe. They took some horses, oxen, and farm implements from Lac Ste. Anne to St. Albert. Thus began the mission of St. Albert and the decline of the mission at Lac Ste. Anne. With the departure of the Grey Nuns for St. Albert in 1863, the mission was practically deserted.

The Church there had resident pastors for many years afterwards but its important connection with Edmonton ceased in 1861.

Lac Ste. Anne had served its purpose well. It was the first Roman Catholic mission in Alberta and had opened the first regular school in this province. From there, Fort Edmonton was served by the missionaries. After the arrival of Father Lacombe in 1852 the visits to the fort were quite regular. Since 1843 it had served as a mission centre for much of northern and central Alberta. Fathers Thibeault and Bourassa, along with the Oblate Fathers, Lacombe, Remas and LeFrain, had all worked from Lac Ste. Anne. A school and chapel had been erected; children had been taught and many were christianized.

Since 1843, Fort Edmonton had been a mission of Lac Ste. Anne. From 1861 until 1883, the time of the first resident pastor here, Edmonton was served from St. Albert.

The primary purpose of the St. Albert mission was to foster the spiritual, moral and material development of the many Metis families. These people, many of whom were former employees of the Hudson's Bay Company, were not prepared to meet the changing economy of the Canadian northwest. Although the fur trade was to continue on a big scale for many years to come there were already signs that the nomadic way of life, that of gaining a livelihood solely by hunting and fishing, was on the wane. The buffalo were becoming fewer and the hunting and fishing grounds were beginning to be invaded by white settlers. We shall trace the story of St. Albert mainly insofar as it is connected with Edmonton.

The first chapel there was built in 1861 under the direction and work of Father Lacombe. In 1862 a dwelling was built for him and small houses were built along the Sturgeon for the twenty Metis families who had come from Lac Ste. Anne and elsewhere. The first bridge in the West was built across the Sturgeon in 1862. During that year Father Lacombe, to avoid paying the high freight rates of the Hudson's Bay Company, organized a train of thirty oxen carts to obtain necessary supplies for his new mission and made a journey to St. Boniface. Father Caer, O.M.I., replaced him at St. Albert. The trip was made in one month each way. On that trip Father Lacombe purchased a grist mill, which, when set up in St. Albert, was operated by horse power and sometimes by the slower moving oxen. On the return trip he was accompanied by Brother Scollen who was sent by Archbishop Tache to open an English school at St. Joachim. Of the school Father Lacombe says: "Brother Scollen started his school at Edmonton in the autumn and since he continues he is succeeding very well with our little Metis."⁷

In 1863 work was started on a two-story convent and orphanage for the Grey Nuns who came from Lac Ste. Anne in March of 1863. Until it was completed in September of 1864, they lived in the house of Father Lacombe. In 1864 this tireless man was engaged in building a dam on the Sturgeon to supply water power for a new grist mill which he brought in from the United States. By the end of 1864 there were approximately 300 people living in St. Albert; it was a thriving mission. Father Lacombe received permission in 1865 to return to his beloved Indians.

From 1865 to 1867 the mission was served by Fathers J. Tissot

and A. André, O.M.I. Father André was replaced by Father Leduc, O.M.I., in 1867. Father Leduc took sole charge of the mission in 1868. He later became vicar-general of the diocese, remaining there until 1896.

The next important step in the history of St. Albert was the arrival of Bishop Grandin on October 25, 1868. He was accompanied by four priests, two ecclesiastical students, and four lay brothers. In order to prepare for his party a dormitory had been made in the loft of Father Lacombe's dwelling and a log structure was added to it. Bishop Grandin had the only private room in the house. He spent four months there and during that time study quarters were made available to the ecclesiastical students. From 1869 on Bishop Grandin made his headquarters at St. Albert. Bishop Grandin's arrival in St. Albert was marked by rejoicing on the part of the inhabitants. Of his arrival there he said: "I was received in St. Albert with all the honors of a titular bishop of whom I was only the representative." In the same letter he also gave his first impressions of St. Albert. "I am here only since October 25. The missions of St. Albert and surroundings are entirely different than those that I have made up to the present. The winter is less long, the earth more suitable to cultivation, the voyages less painful because they are on land with horses or oxen most of the time. However, as part of my vicariate, I will not entirely forget trips by canoe and snowshoes. Here we have a certain air of civilization. Many of our half breeds cultivate a little and speak a type of French. It is necessary that I study the Cree language and I will need to learn the Blackfeet."

In 1869 a store house and blacksmith room were built and a large room was opened in the orphanage to care for the sick. The second cathedral at St. Albert was built during 1870-1871 and was blessed by Bishop Grandin on Easter Sunday, 1872. The old one built by Father Lacombe was becoming weather worn, being held in position by a succession of big tree trunks. Besides, it was too small and crowded. Occasionally, the mitre of Bishop Grandin would catch in the rafters. The new cathedral was eighty-four feet in length, thirty-two feet in width, and had a width of seventy-two feet at the arms where the transepts were built in the form of a cross. It was located almost directly west of the present church, about fifty yards away.

During 1870 many of the prairie settlements, including St. Albert, were struck by an epidemic of smallpox. St. Albert became a gathering point for many of the Indians and half breeds seeking help and consolation.¹⁰ It is estimated that of the 700 Indians and Metis who had sought refuge there, 300 were carried away by the plague. Bishop Grandin, with his priests and nuns, did everything in their power to assist the suffering. It was during this epidemic that all of them, especially Father Lacombe, earned the undying love of the Indians and Metis.

A very important event occurred in the history of St. Albert on September 22, 1871. On that day, Pope Pius IX signed the decree which raised St. Albert to an Episcopal See and Bishop Grandin became the first Bishop of St. Albert.¹¹ The news of this appointment did not reach St. Albert until April 2, 1872. From that time on, St. Albert became not only the centre, but the "heart" of all Catholic

missionary activity in Alberta and Northern Saskatchewan. The territory of Bishop Grandin included the northern half of Saskatchewan, Alberta, and the present Northwest Territories.

A school was built in St. Albert in 1874 and became known as the "Boy's College."¹² The upper part of the building served as a dormitory for boys who intended to study for the priesthood. The lower part of the building contained two classrooms for boys and girls. This was the first public school in St. Albert and its first teachers were Grey Nuns, Sister Blanchette and Sister Ste. Geneviève. The parish priest from 1874 to 1877, Father Lestanc, O.M.I., also served as the Inspector of Schools. Here is one of the reports he made in 1866:

"Name of teacher - Reverend Sister Dillon - First Class

Certificate

Reverend Sr. Marie des Anges -

Miss Aurelie Cardinal - assistant

No. of pupils on register - 77

Present (July 5, 1886) - 77

Remarks on proficiency of pupils - Excellent results.

State of buildings - Very good.

State of school apparatus - Very good.

General tone of school - Excellent.

The above school has been examined on the 5th day of July, 1886.

J.J.M. Lestanc, ptre., O.M.I. "

13

Bishop Grandin faced a serious problem during the late 1870's and early 1880's. A heavy influx of settlers was arriving during

those years and the Indians and Metis were rightfully afraid of losing their lands. Bishop Grandin and his missionaries received government assistance in securing permanent tracts of land for their charges.¹⁴ They helped the government in drawing up a treaty whereby each prairie Cree Chief who had twenty families subject to him would receive a tract of land. This did not satisfy all the Indians and Metis but it was a start. They were in an ugly mood and detachments of the North West Mounted Police were concentrated at strategic points. But for the work of Bishop Grandin and his assistants, Father Lacombe in particular, open warfare might have resulted. The Bishop was faced with the problem of lands and schools for the next several years and spent the winter of 1882-1883 in Ottawa pressing his request to have Catholic teachers appointed to schools on Indian reserves where the population was Catholic. Because of the heavy immigration he was also faced with a shortage of missionaries, schools and churches. He went to France in November of 1877 and while remaining there for two years, he sought to obtain priests, brothers, and funds for his missions. He returned home in November of 1879.¹⁵

Progress was being made at St. Albert during this time in spite of a severe hailstorm in 1876 which resulted in a loss of \$3,000 at the mission. A new grist mill was set up in 1878 and a new residence was built in 1879. In 1882 work was started on a convent-hospital for the Grey Nuns. The work went on for five years. Appeals were made for financial aid but the results were so poor that it was decided to make the building a convent-boarding school instead. The building was finally completed in 1887 but the

Grey Nuns refused to occupy it. Because of the poverty of Bishop Grandin's residence they wanted him to use it. They made an exchange of domiciles; Bishop Grandin taking the new residence while they occupied the one built in 1879. This new residence is still being used at St. Albert by the Oblates. It was covered over with brick in 1922. The years 1884 and 1887 were marked by the destruction of a large portion of the crops by frost. The convent-hospital was completed in 1887 and Bishop Grandin took up residence there. The nuns moved into the Bishop's former residence, moving from the old convent built for them by Father Lacombe in 1862. The following year, 1888, a new convent was built for them.

The Diocese of St. Albert was divided in 1889 at the request of Bishop Grandin. Because of its size, and because of his recurring illness, he begged permission to have it divided. His request was granted in July of 1889 at the first Council of St. Boniface which was presided over by Bishop Taché. Father Pascal, O.M.I., a missionary in the MacKenzie, was made Vicar Apostolic of the eastern half of the diocese, with his See at St. Albert. The first native Albertan to be ordained to the priesthood by Bishop Grandin at St. Albert on March 19, 1890 was Reverend Edward Cunningham, O.M.I.¹⁶

As early as 1892 it was evident that a new cathedral, the third to be built in St. Albert, was necessary. The one built in 1870 was too small and was continually in need of repair. Even though Edmonton was the railway terminus and was growing rapidly it was decided that the new cathedral would be in St. Albert. The cornerstone was laid in 1900 but the building was not in use until 1906. The building which served as the second cathedral was later used for

some time as a parish hall.

The death of Bishop Grandin on June 3, 1902, brought to an end the career of one of the greatest missionaries in the Canadian history of the Roman Catholic Church. He was buried in the second cathedral on June 10, 1902. In 1906 his remains were transferred to the crypt of the new cathedral by his successor, Bishop Legal.

The diamond jubilee of Father Lacombe's ordination and the fiftieth anniversary of the arrival of the Grey Nuns in Alberta were two events celebrated at St. Albert in 1909. Father Lacombe was to spend most of his remaining years at Midnapore where he had built an "Old People's Home." One of the most famous figures in the Canadian West during the last half of the nineteenth century, his efforts to christianize and civilize his beloved Indians and Metis will not soon be forgotten. Though not all his efforts were crowned with success, he had more influence for good over the Indians than any man of his time.

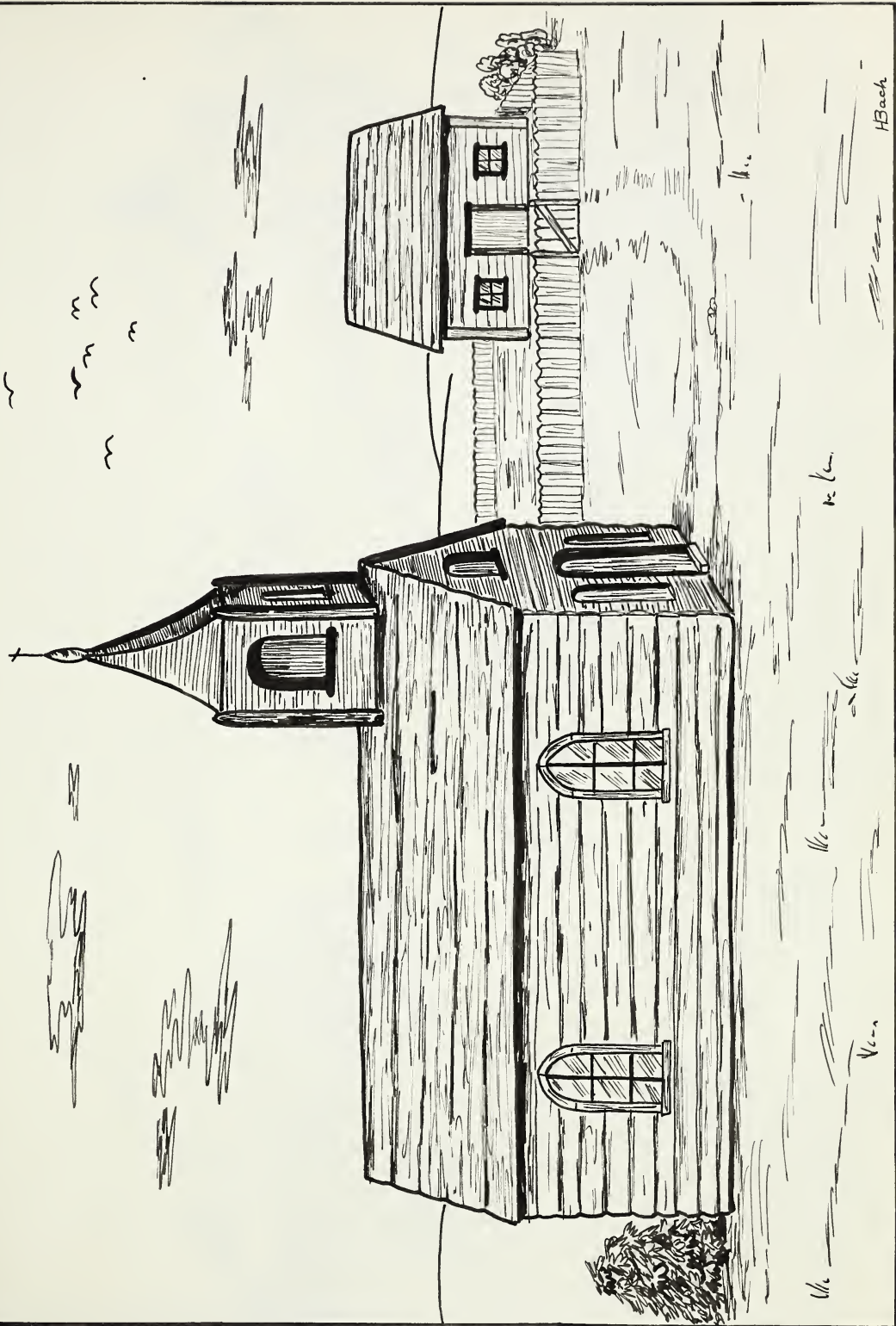
We are now bringing to a close our connection with St. Albert. On November 30, 1912, the See was transferred to Edmonton, which¹⁷ became an Archdiocese. Bishop Legal thus became the first Archbishop of Edmonton. The move was brought about mainly because of the growth and the growing importance of Edmonton. It was by this time quite evident, even to the most sceptical, that Edmonton and not St. Albert was to be the important centre. Some felt that the rate of growth was so rapid that Edmonton would soon include St. Albert. Edmonton in 1912 had a population of 53,611¹⁸ which was approximately twenty per cent Roman Catholic.

The work of St. Albert as the centre of the diocese was finished.

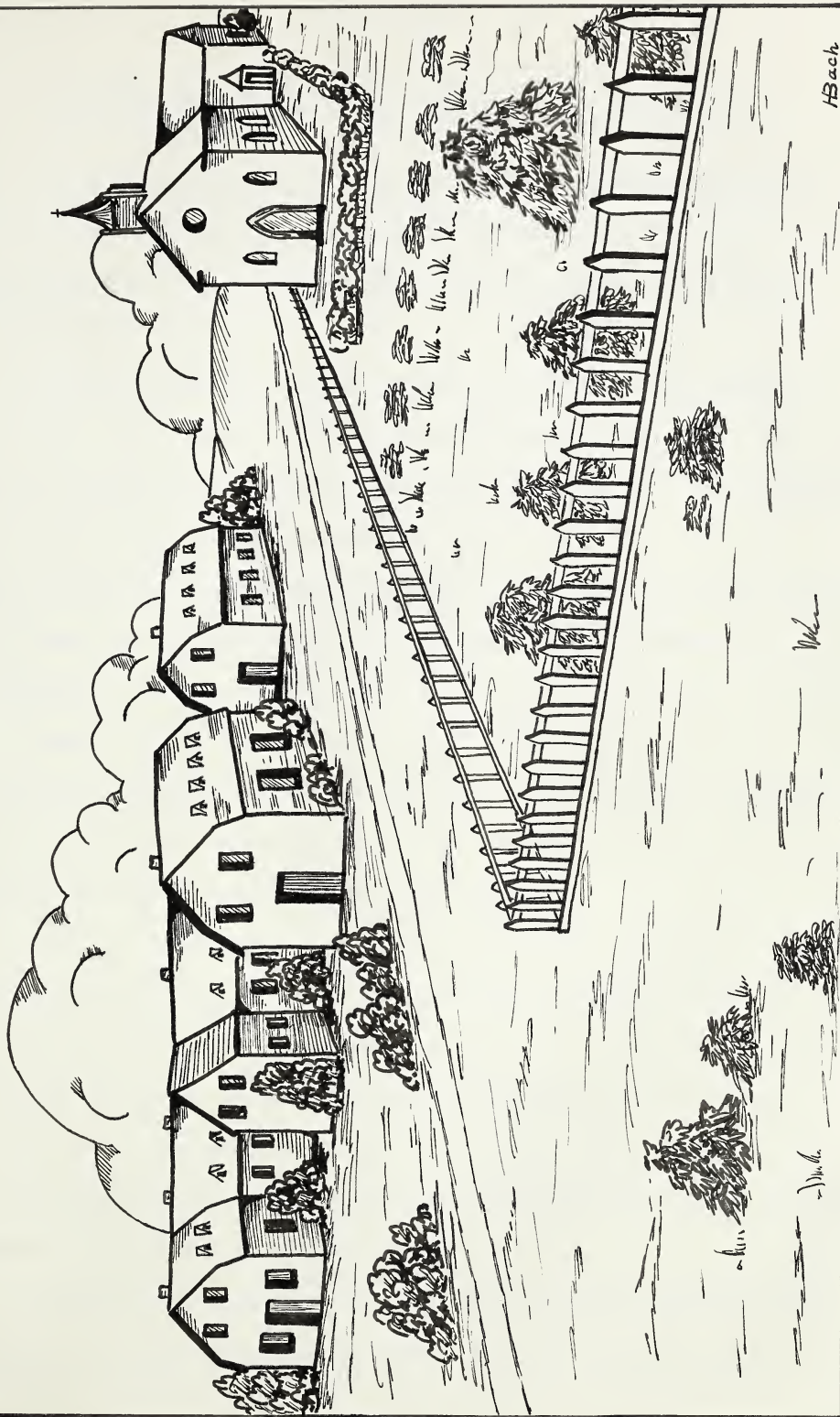
The missionary period for this area was over, even though much remained to be done elsewhere. Since 1868 St. Albert had been the nerve centre of a vast area which included the northern half of Saskatchewan, Alberta and the North West Territories. The northern half of Saskatchewan had been made a new diocese in 1889; the MacKenzie and Yukon districts were placed under the spiritual jurisdiction of Vicar-Apostolic, Reverend Gabriel Breynat, O.M.I., in 1901. The diocese of Calgary was created in 1912. The work done by Bishops Grandin and Legal, and by the Oblate missionaries, was done from St. Albert. Those men, by their courage and determination, laid the foundations for the growth of Roman Catholicism in the Canadian Northwest. That phase of the work, at least for this area, was finished. It was time for a change in methods. One aspect of that change was the transition to Edmonton, a growing city which needed a greater degree of attention if the growth of Roman Catholicism here was to be promoted.

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2. Fondation de St- Albert, Soeurs Grises de Montréal, (Chroniques, 1859 - 1864, pp. 256-257.) Prov. S. Albert, Archives.
3. Lacombe, Rev. A., O.M.I., "Notice Historique sur les missions de Lac Ste- Anne, St- Joachim et de St- Albert," p.7.
4. Soeurs Grises de Montréal, Mission du Lac Ste. Anne, 4 décembre, 1859, Soeur Emery à Mère Deschamps, p.5. Prov. S. Albert, Archives.
5. Ibid.
6. Tétreault, Rev. Alexis, O.M.I., Notes compiled on the history of St. Albert. (Father Tetreault was former Director of the Museum at St. Albert.)
7. Lacombe, op. cit., pp. 20-21.
8. Letter to his cousin, Mrs. Latouche, December 16, 1868. (collection de la famille Grandin), (A copy is in the possession of Rev. E. Breton, O.M.I., 9916 - 110 Street, Edmonton.)
9. Ibid.
10. Tétreault, op. cit.
11. Morice, Rev. A. G., O.M.I., History of the Catholic Church in Western Canada, vol. II, p. 88.

12. Tétreault, op. cit.
13. Archives of the Grey Nuns of Montreal, p. 22. (School District of St. Albert - Roman Catholic Public School District No. 3 of the N. W. T.)
14. Hermant, Rev. Leon, O.M.I., Thy Cross My Stay, p. 104.
15. Tétreault, op. cit.
16. Hermant, op. cit., pp. 135-136.
17. Acta Apostolicae Sedis, Commentarium Officiale, Typis polyglottis Vaticanis, vol. 5, p.182.
18. Scott, L.C., Enumeration Statistics, Edmonton City Hall, July 25, 1957.



THE FIRST CATHEDRAL IN ST. ALBERT - BUILT BY FATHER LACOMBE IN 1861.



TO THE LEFT — THE OLD SEMINARY BUILDINGS. TO THE REAR — A RESIDENCE
LATER MOVED BEHIND THE PRESENT RESIDENCE OF THE FATHERS.
TO THE RIGHT — SECOND CATHEDRAL IN ST. ALBERT, BUILT IN 1870.

CHAPTER III

PARISHES ESTABLISHED BY THE OBLATES OF MARY IMMACULATE

The Oblates of Mary Immaculate is an Order concerned with the field of missions of the Roman Catholic Church. It is the most important Order in the history of the Roman Catholic Church in the Canadian Northwest.

Preliminary work on the foundation of this Order was begun in France in 1815 by Reverend Charles Joseph Eugene de Mazenod. Their first house was established on January 25, 1815, at Aix. On February 17, 1826, their constitution was approved by Pope Leo XIII. From that time on, the new congregation was known as the Oblates of Mary Immaculate. Previously, the members had called themselves the "Missioners of Provence."

Members of the Oblates first came to Canada in 1841 upon the invitation of Bishop Bourget of Montreal. He asked Bishop de Mazenod of Marseilles for some young men of the Congregation to work in the Canadian missions. Some of them came in 1841.

The first Oblates to arrive in Western Canada were Father P. Aubert and Brother A. Taché who arrived at Red River on August 25, 1845.¹ Brother Taché was ordained a priest not long after reaching Red River. In 1850 he was made coadjutor to Bishop Provencher, at the age of twenty-seven, the youngest bishop in the world. Later still he was to become Archbishop of St. Boniface, at that time the largest ecclesiastical province of the Catholic Church.

Although the Oblates were not the first to serve this area they produced the famous missionary names, in Taché, Grandin, Lacombe,

Grouard, Faraud, Clut and many others. In 1881 there was only one secular priest in Alberta, Father Bellevaire of Battle River. All the others were Oblates. When Father Lacombe became an Oblate in 1856 the only secular priest in Western Canada was Father Thibeault at Red River.

In 1858 Fathers Lacombe and Remas were still working from Lac Ste. Anne. In that year, hoping to make a thriving mission centre at Lac Ste. Anne, Father Lacombe succeeded in his attempts to get the Grey Nuns to open a school there. As we have seen, the first regular school in Alberta was established there as well as the first permanent parish.

The first Oblates to come to the Canadian Northwest came with the idea of christianizing and civilizing the Indians and half-breeds to be found there. This is true as well for other missionary groups. The efforts of the Oblates may generally be said to have been successful, mainly because of the heroism and sacrifice, and their willingness to devote themselves unstintingly to a cause. In the 1870's they were confronted with another problem, one that was caused in part by their own heroic efforts. As more and more Indians and half-breeds were being converted to Christianity, and were being persuaded to settle down to a life which was more routine than that to which they had been accustomed, there was a steady and increasing number of white settlers moving into the territory. This in itself was a natural movement and one that had occurred earlier in Eastern Canada and in the United States.

In this region however, that problem was somewhat more complex. The territory had been to a large extent under the missionary efforts

of the Oblates, who were Roman Catholic and French-speaking. Many of the newcomers were Protestant and English-speaking. They were often accused, with considerable truth, of corrupting and debasing the Indian and of taking his land away. They were not accused simply because they were Protestant or because they were English-speaking, but the fact that they were added fuel to the fire. In some cases the missionaries would see years of work being destroyed by unscrupulous whites, Protestant and Catholic, who were hoping to get what they could of good land and let someone else worry about Indian rights. The biggest unofficial issue at stake though, was that the Oblates saw their dream vanish before their eyes and although they fought a strong rearguard action for years to come, the change was inevitable. This was the dream of a Roman Catholic French-speaking populace throughout the vast regions of the northwest. It was a natural thing and was not a plan designed to hinder development in the region. Any religious or any racial group would have followed, under similar circumstances, the same pattern. After all, they did most of the Christianizing and civilizing during the initial stages of growth. Why should they not want to continue the pattern by bringing in settlers of their own religious and racial background? Nevertheless, this situation caused friction; not only with Protestants, but later on with English-speaking Catholics.

All of the first parishes in Edmonton were established by the Oblates. In fact, it was not until their arrival here that any steps were taken to form a permanent parish. Bishop Taché and Father Lacombe had given the name of St. Joachim to the mission at Fort Edmonton; this was done in 1854. A room was made available to the visiting missionary

for use as a chapel until the first chapel was completed on December 24, 1859.³

Fort Edmonton was served from Lac Ste. Anne from 1843 until 1861. From 1861 to 1883 it was served by the Oblates from St. Albert. The first resident pastor, Reverend Henri Grandin, O.M.I., moved to Edmonton in 1883.

On July 20, 1876,⁴ Chief Commissioner Graham of the Hudson's Bay Company requested Bishop Grandin to move the chapel and anything else to which they had claim, outside the fort and beyond the land of the Hudson's Bay Company. We can surmise that this was done for several reasons: settlers were coming in and taking up residence on land east of the fort, the Mounted Police had arrived here, and a treaty had just been concluded between the government and the Indians so the fear of Indian attacks was considerably diminished.

The chapel was taken down and on October 11, 1876,⁵ the work of removing material was undertaken by a Mr. L. Beaupré and completed on the following day. Because the Hudson's Bay Company owned the land immediately adjoining the fort, the materials were taken almost two miles west to a parcel of land which had been turned over to Father Lacombe by Malcolm Groat. This plot of land was in the block now located between 122 and 123 Streets, directly south of Jasper Avenue. There, the materials of the old chapel and mission house were used to construct the second church and residence. This chapel was blessed on January 14, 1877, by Reverend Henri Grandin, O.M.I. However, it was still served by priests from St. Albert. The records show that on February 20, 1877, Father Lestanc, O.M.I., came to St. Joachim's from St. Albert and that there were twenty people present in church.

Father Scollen, O.M.I., remained there for some time in 1882 to minister to the Crees in the district. He was the former Brother Scollen who had started the first school classes in the fort in 1862.⁶

The first permanent pastor came to St. Joachim's on October 1, 1883. He was the Reverend Henri Grandin, O.M.I., a nephew of Bishop Grandin. He was accompanied by a Brother Lisée who was continuing his studies under the tutelage of Father Grandin. For a short period of time Brother Lisée also held classes for the Catholic children of school age. The building of the Canadian Pacific Railway was bringing new immigrants and homesteaders to this area. Expecting to share in the prosperity, the Hudson's Bay Company was putting tracts of land up for sale. Bishop Grandin made the acquisition of a whole block of land near the fort. It was during this time that he appointed Father Grandin to be a permanent pastor in Edmonton.⁷

A short time later, in 1885, the Riel Rebellion threw many of the people in the Edmonton district into a state of severe anxiety. Rumors of Indian attacks were rampant and the people sought protection. Some sought the aid or advice of Father Grandin who remained at his residence throughout the crisis, while the majority went to St. Albert to seek protection afforded by the mission. Some stayed in buildings at the mission while others set up tents on the grounds. Some remained there for several days but when they saw that there was no danger of attack they returned to their homes.

By 1886 a larger church was necessary and the third church of St. Joachim was built in that year on the land acquired from the Company by Bishop Grandin. The church was blessed by Rev. J.M. Lestanc, O.M.I., on August 22 of that year. Father Grandin remained there as

pastor until May of 1889. This third church of St. Joachim was located on what is now the southwest corner of 99 Avenue and 111 Street. School classes were also held for a time by Brother Lisée and a Mr. Saint-Cyr, but it was not until 1888 that classes for Catholic children were put on a permanent basis. On October 11, 1888, a religious order of women, the Sisters Faithful Companions of Jesus, located here. They came upon the invitation of Bishop Grandin to teach in the first Separate School. Father Grandin gave up his residence while one was being prepared for them.

Father Grandin left St. Joachim's in 1889 in order to work around Lac La Biche. He was temporarily replaced by Father Vègreville, O.M.I., who remained until January of 1890 when he was succeeded by Father Fouquet, O.M.I., the second pastor of St. Joachim's. Father Fouquet was appointed to Calgary in 1894 and his place at St. Joachim's was taken by a man who had served the district forty years earlier. This man was Reverend Albert Lacombe, O.M.I. Father Lacombe was accompanied by a curate, Reverend Louis Dauphin, O.M.I., who remained here for only a few months.

While at St. Joachim's Father Lacombe had a new rectory built for the parish. It was covered with brick and is still standing as part of St. Joseph's Seminary on 110 Street. Edmonton was growing rapidly at this time and Father Lacombe also wished to undertake the construction of a new church in 1896 but funds were not available. The church in use was moved to the centre of the block (directly west of the present church) and was repaired and painted.

Reverend Hippolyte Leduc, O.M.I., succeeded Father Lacombe as pastor in 1897. Soon after his arrival plans were drawn up for the

construction of the present church of St. Joachim. Some funds for the project had been collected under Father Lacombe. The church was opened on December 8, 1899.

The next important event in the history of St. Joachim's was the division of the parish in 1913. The church was too small for the growing population and since a land division was not feasible it was decided to divide the parish on the basis of language. English-speaking Catholics were to attend services as a group and the French-speaking Catholics were to do the same.⁸

Plans were also made for the construction of a church for the English-speaking group. Construction was actually started, the excavation was made and the foundations were poured but it never progressed beyond that stage. This excavating was done immediately west of St. Joachim's, as it was intended that the new church would face 111 Street. Since this project was not completed, both the English and French groups attended St. Joachim's until 1925 when the present St. Joseph's Cathedral was erected. The English-speaking group then attended the new parish.

The first baptism in the parish was that of Noël, the son of Kekete and Marie Savard. He was baptized by Father Lacombe on January 1, 1858. The first marriage was on the same date and Father Lacombe witnessed this ceremony. Alexandra Savard and Thérèse Bisson were the couple married. The witnesses were Antoine Galarneau and Jean Baptiste Bisson. The first funeral in the parish took place on January 3, 1859. Jean Baptiste Bruno, 70, was buried in the cemetery at Fort Edmonton. Witnesses were Joseph Beaudry, Charles Gladu and Augustine Dugo. These were not the first baptisms, marriages or

funerals at Fort Edmonton. However, they are the first recorded in St. Joachim's parish. One notices the predominance of French names of the time among the employees of the Hudson's Bay Company. From the 1880's onward there is a gradual increase in other nationalities; today there are several large segments of nationalities, in addition to many small racial groups. Most of them are central European in origin. St. Joachim's has always been served by the Oblates of Mary Immaculate.

During the 1890's Edmonton was already known as the gateway to the north. With the completion of the Canadian Pacific Railway terminus at Strathcona in 1891 new settlers were arriving in large numbers. Many of them were heading for the north and used Edmonton as a supply depot. For many years all cross continental traffic passed through Edmonton and transport for goods in both directions was provided here. The arrival of the Canadian Pacific Railway served to increase the importance of this location. Catholics living in Strathcona came under the spiritual jurisdiction of the Oblates at St. Joachim's. The first permanent pastor, Reverend Georges Nordmann, O.M.I., took up residence there in 1905.

Under Father Fouquet of St. Joachim's (1890 - 1894) Mass was first offered in private homes in Strathcona, but increasing numbers made that impossible. Father Lacombe, with the assistance of Mr. and Mrs. J. J. Duggan, obtained a small building in 1895 which served as a chapel until 1898, when it was evident that a larger church was necessary. In that year plans were drawn up for the building of a new church.

The first school classes in the parish were held in the little building which had been used as a chapel from 1895 to 1898. Two of the Sisters Faithful Companions of Jesus crossed the river each day from St. Joachim's to teach the children of the district. The sanctuary of the little chapel was closed off by a curtain and the Sisters taught in the body of the church. This school was later to serve as the sacristy of the church built in 1901. In that year another room was built to serve as a school. Lay teachers were appointed in 1902 and in 1905 the present St. Anthony's School was built.

Father Le Marchand, O.M.I., directed the preparations for a new building. Lots were purchased at 105 Street and 84 Avenue. Eight hundred dollars in funds was raised at a bazaar organized by Mrs. J.J. Duggan. This bazaar was held in a field opposite the Canadian Pacific Railway station. It was around this time that the parish received its name. Father Lacombe on one of his visits suggested that it be called after St. Anthony of Padua so that "it would never lack for money."

With the completion of the bridge in 1901, many new settlers came to Strathcona. This population increase necessitated the building of another church, the second in three years. It was built under the direction of Father Jan, O.M.I. Started in 1901, the church was mainly completed in 1902. Its building gave the parish a considerable debt to pay, but most of this debt was paid in 1910 by the sale of parish land. St. Anthony's now had a suitable church but no rectory. It was not until 1905 that a permanent pastor came to St. Anthony's but a small rectory had been built before that. The official record of the Archdiocese gives 1905 as the first year of the parish, perhaps

because it received its first permanent pastor, Reverend Georges Nordmann, O.M.I., in that year.

From 1905 until the arrival of Father Carleton in 1921, the parish had a succession of pastors, all of whom were Oblates. Some of them served the parish on more than one occasion, as priests were few and changes were rapid. Following Father Nordmann there were: Fathers McQuaid, Jan, Denis, McCarthy, Leduc, Tissier, De Vic, Culerier, Bieler, Lestanc, Le Marchand, Blanchet, Tosquinet, La Rose and La Coste. Father La Coste was the last Oblate to serve St. Anthony's. After the arrival of Archbishop O'Leary in 1920, the parish was turned over to the secular clergy.

The selection of Strathcona as the site of the new Provincial University and the construction of Canadian Pacific Railway roundhouse were two factors which added to the growth of Strathcona and St. Anthony's Parish.

After the Oblates left in 1920 the parish was served by Father McGuigan until the appointment of Father William Carleton in 1921. Father Carleton was the first secular priest to be appointed as pastor of St. Anthony's Parish. Reverend William Carleton was born in Ottawa in 1883 and attended the Separate Schools there. In 1893 his family moved to New Hampshire where he attended the parochial schools; later, he went to Holy Cross College in Worcester, St. John's Seminary in Boston, and the Grand Seminary in Montreal. He was ordained to the priesthood in Ottawa in 1911.

Following his ordination, he spent three months as a curate at St. Brigid's in Ottawa. His first parish was at Metcalfe, Ontario. During the period 1915 - 1918, Father Carleton served in the Canadian

Army. After the war he served at Martindale in Quebec until 1921 when he came to Edmonton. Soon after his arrival here he was appointed to St. Anthony's. He served as pastor there until 1939 when he joined the army. In 1942 he received his honorable discharge. From 1942 until 1946 he served as Rector of St. Joseph's Cathedral. Since 1946, Monsignor Carleton has been Vicar-General.⁹ Father Carleton had been raised to the rank of Domestic Prelate in 1930 and was named Proto-Notary Apostolic in 1949. He has lived through much of Edmonton's development and has contributed substantially toward the growth of the Catholic Church in the city.

Father McGuigan had come to Edmonton as Secretary to Archbishop O'Leary. Upon their arrival in December of 1920 they lived in a block which had formerly been occupied by Archbishop Legal. For a time it was thought that the new cathedral would be located on the south side and an excavation toward that purpose was made at 109 Street and 83 Avenue. The development never progressed beyond that stage. For some time afterward the excavation was used as a natural skating rink by the children of the district.

Archbishop O'Leary built a rectory in 1921 and he and his staff occupied it in 1922. It was located on 83 Avenue and 105 Street. The old residence became St. Mary's Boys' Home and Father Carleton obtained the aid of the Sisters of Providence to care for a small group of neglected children who were placed in the Home. Previous to the establishment of St. Mary's Home some young people attending the University formed a Newman Club and held their meetings in the old residence. The first lectures were given by Father Bernard MacDonald of Calgary. The first president was Margaret Malone, sister

of Monsignor Malone, now of St. Joseph's Cathedral.

The Archbishop and some of his staff remained on the south side until the residence on 113 Street was completed. He had decided that the Cathedral would be built on the north side. Until it was completed the residence at St. Anthony's was the centre of archdiocesan activity. Father Carleton remained as pastor at St. Anthony's until 1939 when he joined the army. In 1940 when he was transferred to Calgary, he was succeeded by the present pastor, the Right Reverend C. J. Foran, D.D.

The war years, with the influx of many American personnel, and the strategic importance of Edmonton to the north country, witnessed many developments. As a result of this development, with its consequent increase in population, a new church was necessary. It could not be constructed during the war because of building restrictions. In the meantime, many who attended any of the five Sunday Masses had to remain outside. However, preparations for a new church were already underway. Lots for the new church were purchased in 1945 at the corner of 107 Street and Whyte Avenue. In June of 1946 the old church and rectory were sold to the Basilian Fathers of the Greek Catholic rite. St. Anthony's was to retain the use of the church until the new one was completed. The first sod for the new church was turned on May 7, 1948, the cornerstone was laid on July 25 of the same year, and the church was opened on June 5, 1949. The complete debt on the new church was paid off in 1955, an indication of the prosperity of Edmonton, for the present church had cost over two hundred thousand dollars. ¹¹

The second parish on the north side was started in order to

relieve congestion at St. Joachim's. It was established by Bishop Legal in 1906; and was officially opened on December 8 of that year. Five years later it was too small for the congregation and the parish was divided on a language basis. This led to the establishment of Sacred Heart Parish in 1913.

The first two pastors of Immaculate Conception Parish were Oblates: Father Hétu (1906 - 1907), and Father Le Marchand (1907 - 1911). The third pastor, Father Rocque, was a secular priest. This made Immaculate Conception the first parish in the city to be served by secular clergy.¹² Succeeding pastors were the Fathers Ouellette, Ethier, Lepage, Bernier, and Right Reverend J. R. Ketchen, the present pastor, who took over in 1928. Father Ketchen was raised to the rank of Monsignor in 1956. He has served in Edmonton and district since the early 1920's.

North Edmonton was another section of the city which was undergoing rapid growth. A packing plant of Swift and Company had located on the Canadian National Railway line northeast of Edmonton. Many of the men working there settled in the district. By 1909 there was a fairly large community there, sometimes referred to as "Swiftville." Bishop Legal prevailed on the Franciscan Fathers to locate in the district. They arrived in June of 1909 and for their first months there they held services in a shack. Upon the completion of their Monastery the chapel was used until October 6, 1912, when Bishop Legal blessed the new church. The first pastor in the new church was Reverend Boniface Heidmeier, O.F.M.

Fire has struck at the parish church of St. Francis on two occasions. The church opened in 1912 was destroyed by fire on

November 20, 1915. By June of 1916 the building had been restored so that it could be used. It was used until March 11, 1947, when fire struck again. The present church was blessed on October 2, 1949 by Archbishop MacDonald.¹³

The Mendicant Order was founded by St. Francis of Assisi during the twelfth century. Final approval was given to the Order by Pope Honorius III in 1223. Much of their missionary work and preaching is done in large cities or close to them. For that reason they moved from Edmonton to Lamoureux in June of 1909 under Superior, Reverend Berchmans Mangin, O.F.M. To them, Edmonton showed evidence of becoming a large city. Their first monastery was completed in 1912 but was destroyed by fire in 1935. A new addition was later made to St. Anthony's College and the Fathers took over the older part of the college as their Monastery.

In Edmonton the Franciscan Fathers have charge of St. Francis of Assisi Parish and St. Anthony's College, which includes a boarding school for high school boys and a Philosophy Department. They also do missionary work and assist at some of the parishes. The present Superior of this Order in Edmonton is Reverend Gandolph Wagner. There are eleven priests and eight brothers in the Order here.¹⁴

The Grand Trunk Pacific Railway had built their shops in the Calder district, northwest of the city limit. The employment offered there attracted workers and their families of whom a considerable number were Catholics. As a result, Bishop Legal decided to establish St. Edmund's as another new parish in the Edmonton district.¹⁵

The first pastor was Reverend G. Gaborit, a priest of the Order of the Sacred Heart of Jesus, from San Quentin, France. In 1911 a

small church and a rectory were built near the railway shops; this church was enlarged in 1913. A new church (basement) and rectory were built in 1950. Now part of Edmonton, the Calder district is growing as rapidly as the other sections of the city.

Edmonton in 1912 was a fast growing city of 53,611. Since the turn of the century a tide of prosperity had been steadily crossing Western Canada. Many new ethnic groups were moving in and being absorbed in the native population. This immigration was particularly evident in Edmonton from 1899 to 1914 when the population of the city jumped from 2,212 to 72,516.¹⁶ A further cause for some of the increase was the amalgamation of Edmonton and Strathcona in 1912. One can easily imagine the tremendous problems faced by civic authorities prior to World War I. That period of Edmonton's history is very similar to the period since 1945, more especially since the discovery of rich oil deposits near Leduc in 1947. Both periods were ones of rapid expansion in material assets, accompanied by a tremendous influx of population. A large percentage of the population which settled in Edmonton in both periods was Eastern-Canadian born. These people moved to Edmonton, hoping to share in the wealth created by the land and oil booms.

The general air of prosperity which pervaded throughout Western Canada around the turn of the century was somewhat checked by the shadow of a depression in 1913. By 1914, people were beginning to fear a serious depression, and immediately prior to the war there was unemployment in many areas, including Edmonton. The war, however, soon created an expansion of industry and a demand for labor. A labor shortage developed, along with shortages in other fields, and it was

particularly serious among teachers and the clergy. There had never been a sufficient number of clergy in the West at any time, nor is there today. The war made acute demands upon ecclesiastical authorities who were forced to appoint their clergy to centres and areas where they could serve the greatest number. As a result, small and isolated communities suffered from a lack of spiritual consolation and guidance, and many were lost to the faith. Such was the picture facing church authorities in Edmonton in 1912. A severe shortage of clergy and meagre financial resources were problems to be faced and overcome. In a relative degree, they are problems which will always have to be considered.

In Edmonton in 1912 there were three parishes: St. Anthony's, St. Joachim's, and the parish of the Immaculate Conception. There was also the parish of St. Edmund's which served Calder, and the parish of St. Francis of Assisi, serving North Edmonton. St. Anthony's parish was serving the entire district of Strathcona. We may say that St. Joachim's and the Immaculate Conception parishes were serving the entire north side. St. Edmund's and St. Francis of Assisi were a considerable distance away and had their own area to serve. At this time, Edmonton was little more than a glorified farming community. A large percentage of the population was transient, remaining in the city only long enough to gather supplies or information before heading on to the vast stretches of farm land that lay in every direction. Pictures taken just previous to 1912 show the northeast end of the city to be a large farming area dotted by patches of prairie woodland. The apex of several years of mushroom growth was 1913.

Sacred Heart Parish was erected by His Grace, Archbishop Legal, on

December 21, 1912. Previous to the opening of the church on Christmas Day, 1913, the members of this parish attended Mass and other services at the Immaculate Conception parish, which was intended to care for the English and French-speaking residents of the northeast section of the city. Soon after its opening in 1906, it became evident that this arrangement could not be continued. By 1908, the parish was serving more than two hundred families of many nationalities. Services were being conducted in English, French, German and Polish. Immigration continued to increase, and by 1911, a separate parish for the English-speaking people was deemed imperative. Plans were laid for the foundation of an "Irish" parish, to be called Sacred Heart. It is interesting to note that Sacred Heart never really became an "Irish" parish. Although it contained a large number of Irish Catholics, it never came to serve any group exclusively, but served English-speaking Catholics, many of whom were Irish.

Plans for the new church were started in 1911. The new parish had the same boundaries as Immaculate Conception, and was to serve the English speaking element. Tenders for the new church were called for in April of 1913. The site selected was on Kinistino Avenue, directly opposite the Immaculate Conception Church. The cornerstone was laid by the Apostolic Delegate, Archbishop Stagni, on July 13, 1913. The church was opened on Christmas Day, 1913; and the first Mass was offered by Reverend M. Pilon, the first pastor.

Reverend M. Pilon remained as pastor until December 2, 1921. On that date, Reverend M. J. O'Gorman was appointed pastor. Father O'Gorman, now Monsignor O'Gorman, has remained as pastor since 1921.

A native of Renfrew, Ontario, he received his early education in the Separate Schools there and later attended the University of Ottawa. In 1912 he entered the Grand Seminary in Montreal and was ordained in Pembroke in 1915 by Bishop Thomas Ryan. In 1917, Father O'Gorman joined the army and was soon posted overseas where he remained until 1919. He was appointed to a parish called Wylie, in the Chalk River area, in 1920. The now famous Chalk River district was at that time only a small mission of Wylie. Upon the invitation of Archbishop O'Leary he came West in 1921. He was loaned to the Archdiocese of Edmonton and was not incardinated here until 1938. In 1930 Father O'Gorman was raised to the dignity of Monsignor.

St. Anne's Mission, on the corner of 89 Street and 101A Avenue, is served from Sacred Heart Parish. The building had been used as a Separate School until it was closed in 1926. Mass was celebrated there at irregular intervals because of the shortage of priests. In 1929 the Franciscan Sisters of the Atonement, newly arrived in the city, did a lot of catechetical work among the families of the mission. The mission has been served regularly for many years by the priests of Sacred Heart Parish. 17

Sacred Heart Parish today is a melting pot of many nationalities. The parish also cares for much of Edmonton's transient population. A considerable number of German and Italian families have settled in the district, and the area has lost any semblance it ever had to an Irish parish. The parish was formed on a racial basis and the Irish were the strongest minority of a group of English-speaking Catholics. That is why hopes were held for the formation of an "Irish" parish,

so called. There has never been an English-speaking parish in Edmonton characterized by any racial or social groups such as one may find in some of the older Eastern Canadian cities. Edmonton's growth has been too rapid and there has always been too large a floating population to allow for the stabilization of one group over others. A problem faced by Sacred Heart Parish today, and by a few other city parishes, is the industrialization taking place within the parish boundaries. As industries move in on residential areas, many of the older settled families move out to locate in newer and more residential parishes. The loss of one parish may be the gain of another but such a movement does not seem to hinder the spirit of the older parish. However, it makes it difficult to maintain unified parish organizations; as a result, the former close-knit feeling of members of a parish may not be as strong as formerly.

From 1913 to 1927, Catholics in the northwestern end of the city were served by St. Francis Xavier Parish. This was the chapel of the Jesuit College erected in 1913, and previous to the acquisition of St. Andrew's Church, it served the considerable number of Catholics in the area.¹⁸

Holy Rosary Parish was established in 1913 in order to care for the Polish population in the eastern part of the city. The church was erected in 1913, and, although it was only visited twice monthly, there was always a large congregation. Father P. Kalowy, O.M.I., directed the construction of the new church, located on what is now 113 Avenue and 95A Street. In 1914, a house was purchased as a residence for the parish priest.¹⁹

Because of problems of overcrowding, it was decided in 1955 to build a new church for Holy Rosary Parish. A site was selected on 114 Avenue and 106 Street. For the most part the building was completed in 1956. The new structure enables all Roman Catholics of Polish extraction to attend services in their own church. The old church has been sold to the Catholics of the Greek Rite. 20

In Edmonton, in 1914, St. Anthony's Parish was serving all Catholics on the south side of the river. The facilities of the parish were very heavily taxed, and with the continued growth of that area, it was only a matter of time as to how long it could adequately care for the growing number of Catholics. The arrival of the Canadian Pacific Railway, the building of the University of Alberta, and the construction of the High Level Bridge were all factors which contributed to the growth of the "South Side." Consequently, Archbishop Legal decided to establish another parish in this district. It was designed to serve the parishioners of St. Anthony's who were too far removed from the parent church. One group to which the new parish would cater was a larger number of Belgian families living in the country outside Bonnie Doon.

The parish itself came into being on October 26, 1913, with a meeting of the parishioners. Reverend Charles Devic, O.M.I., the first pastor, built the first church early in 1914. It was located on the corner of 90 Street and 95 Avenue. The church was called St. René in honor of Reverend René Remas, O.M.I., a pioneer missionary of Lac Ste. Anne and St. Albert. The new parish served the entire area east of Mill Creek.

For the most part, the parish was served by Father Devic from

1914 to 1919. Because of the serious shortage of priests, it was temporarily closed from 1919 to 1922. During this time it was served occasionally by priests of St. Anthony's Parish. The first Baptism in this church was administered by Father Devic to Anna Holland on March 7, 1914. Parish records show that the first funeral was that of Mary Elizabeth Holmes on August 10, 1914. From 1922 on, Father Devic was able to devote more time to the parish. He was succeeded in 1925 by Reverend J. H. Ingoldsby. We may say that his appointment as pastor marked it as a permanent parish. Father Devic, O.M.I., who has rendered valuable service to his Church, is at present stationed at the Oblate House in Edmonton. The second pastor, Reverend J. H. Ingoldsby, is now pastor of Our Lady of Sorrows Parish in Toronto. Father Ingoldsby remained as parish priest there until 1931. Shortly after his arrival in 1925, the parish was renamed by Archbishop O'Leary. It came to be known as the Assumption Parish of Bonnie Doon. Reverend M. E. Murphy succeeded Father Ingoldsby in 1931 and remained there until 1934. The late Father Leamy was pastor from 1934 to 1941. Father Leamy died in 1955 in the General Hospital where he had been Chaplain. From 1941 to 1943 the parish was served by Father George Tetreault, O.M.I., from St. John's College. There was a succession of pastors from 1943 to 1946, when Reverend D. W. Martin, the present pastor of St. Clare's Parish, was appointed. Succeeding Father Martin was Reverend E. Doyle, the present Archdiocesan Chancellor. He was pastor "pro tem" from May until October 15, 1953. The tremendous post-war housing development in the Bonnie Doon section of the city soon showed the necessity of a new church. The land immediately west of the old property, formerly a market garden and hot house owned by

N. J. Finnemore, was purchased. The first sod for the church was turned by Archbishop MacDonald on June 26, 1953. Excavation was started the following month. On October 15 of the same year, Reverend R. J. O'Neil took over the parish affairs from Father Doyle. Construction was carried on throughout the fall and winter of 1953-1954 and the first Mass in the new church was on Easter Sunday, 1954. The Church of Our Lady of the Assumption was solemnly opened on the Feast of the Assumption, Sunday, August 15, 1954. ²¹

Until 1912 the centre of ecclesiastical jurisdiction for this area had been St. Albert and the Oblates were naturally reluctant to change the existing order of things. After all, it was mainly through their efforts that Catholicism was planted here and was growing so rapidly in influence. The idea of a French-speaking Catholic region was still predominant and many of the Oblates, including Bishop Legal, felt that St. Albert was the natural seat of ecclesiastical government for the entire Northwest. They were understandably slow to recognize the fact that many centres, especially Edmonton, had long since passed the missionary phase and that new methods and new personnel were needed in order to cope with the increasing number of non French-speaking Catholics. The maintenance of the seat of ecclesiastical jurisdiction at St. Albert, as late as 1912, presented a difficult situation. Church authorities in Rome took steps to improve on this situation in 1912. St. Albert had a population of less than one thousand, mainly French-speaking. Edmonton, in 1912, had a population slightly over sixty-one thousand (61,045). Of this sixty-one thousand, approximately twenty per cent was Roman Catholic; of that twenty per cent by far the greatest majority

was English-speaking. Yet, there were practically no English-speaking priests to serve them. In 1912, by a decree of the Sacred Consistorial Congregation in Rome, Edmonton became an Archdiocese, on November 30, 1912. This was the first step made towards recognizing the situation as it really existed. In the future, Edmonton, and not St. Albert, was to be the seat of ecclesiastical authority.

By 1912, the predominance of the Oblates in the city was nearing the end of its course. A true and devoted Order of Missionaries, they had laid the foundations for the growth of Roman Catholicism here and nurtured that growth successfully. It is extremely doubtful whether any other Order could have done more. That they laid the foundation well is beyond question; we see the results of their courageous and sacrificing work in Edmonton today. From 1912 until the arrival of Archbishop O'Leary in 1920 there was growing evidence that Edmonton and other centres needed another type of guidance if Catholicism was to be best served. There were too many newcomers, total strangers to the Catholic culture which they found in Edmonton, and who demanded that they be given priests more or less accustomed to their way of life, to their language and attitudes. This was certainly no slur on the Oblates; they are a missionary Order and as such, their magnificent record speaks for itself. Yet, a change in methods and personnel was needed if the best interests of the majority were to be upheld. That is why the next man chosen was selected so as to bring about needed changes in methods and to bring in secular clergy who understood the culture of the many new Catholics arriving in Edmonton. Archbishop O'Leary, the man selected, faced a tremendous task. He was to bring about an approved transition from the missionary period

of the French-speaking Oblates to a more definite and settled status. This change had to be made; it was growth, and growth which could not be retarded, except to the detriment of the Catholic Church here. It is to the credit of the Oblates and Archbishop O'Leary that the period of transition from one era to another was successfully accomplished.

Before leaving the establishment of parishes by the Oblates in Edmonton, it would be well to look at their enviable record in that regard up until 1920. They established the parishes of: St. Joachim's, St. Anthony's, Immaculate Conception, Sacred Heart, St. Francis Xavier, St. Edmund's, Holy Rosary, St. Francis of Assisi, and the Assumption Parish of Bonnie Doon; during their period also, services were started in what is now St. Mary's Parish of Beverly. In addition, they were instrumental in bringing in several Religious Orders of Women, one Religious Order of Men, working towards the establishment of both the General and Misericordia Hospitals, St. John's College, St. Joseph's Seminary, a Boarding School for Girls, and in guiding the initial and difficult years of the Edmonton Separate Schools. Truly, their accomplishments are numerous, and the influence of this devoted Order will be felt in Edmonton for many years to come.

1. Legal, Most Rev. E., O.M.I., History of the Catholic Church in Alberta, pp. 12-13.
2. Blue, John, Alberta, Past and Present, Historical and Biographical, p. 44, vol. I.
3. Hudson's Bay Archives relating to Fort Edmonton in 1859, London, England.
4. Le Chevalier, Rev. Jules, O.M.I., Fêtes des Pionniers, p. 10. (A copy may be seen in the archives of St. Joachim's Parish.)
5. Ibid.
6. Ibid.
7. Ibid.
8. The Western Catholic, March 19, 1925, pp. 1-2.

9. Interview with Rt. Rev. W. B. Carleton, P.A., V.G., June 15, 1957.
10. Interview with Rev. C. J. Foran, P.P., St. Anthony's Parish, April, 1955.
11. See Appendix A, p. 148.
12. Interview with Rt. Rev. J. R. Ketchen, Immaculate Conception Parish, March 15, 1957.
13. Frytek, Rev. Ladislaus, O.F.M., Files of St. Francis of Assisi Parish, March 12, 1957.
14. Wagner, Rev. Gandolph, O.F.M., Files of the Franciscan Fathers, April 20, 1957.
15. O'Reilly, Rev. P. J., S.T.D., Files of St. Edmund's Parish, April 5, 1957.
16. Scott, L.C., Edmonton City Hall, Enumeration Statistics, July 25, 1957.
17. Interview with Rt. Rev. M. J. O'Gorman, Pastor, Sacred Heart Parish, May 8, 1957.
18. The Rectors were as follows: Father Joseph Grenier, S.J., 1913 - 1914; Father Xavier Renaud, S.J., 1914 - 1920; Father F. Descoteux, S.J., 1920 - 1921; Father E. Roy, S.J., 1922 - 1923; Father Jean Ivan d'Orsonnens, S.J., 1923 - 1927. Father Orsonnens was pastor when the new St. Andrew's Church was acquired. During his term as pastor he was also Rector of the Jesuit College. All of those who served as pastors were either teaching or doing administrative work at the Jesuit College.
19. Legal, op. cit., p. 41.
20. Interview with Rev. E. Doyle, J.C.D., May 12, 1957.
21. O'Neil, Rev. R. J., Pastor, Assumption Parish of Bonnie Doon, March 7, 1957.

CHAPTER IV

PARISHES ESTABLISHED SINCE 1920

During the First World War, economic conditions were good. Job opportunities and markets were plentiful. Industry was paying high wages and thousands flocked to the towns and cities for work. Thousands of men went into the armed forces. Since the enlistment rate in Western Canada was very high, the casualty rate was also high. Because of this there were serious social changes in many communities following the war. The farmer was in a favored position since he had ready markets for his produce and government controls were somewhat in his favor. The prevailing inflation helped to keep him in a strong economic position. However, after 1918, the economic strength of the farmer began to wane. Government controls were quickly abandoned since people resented them highly.

Possibly the two greatest problems facing the country at the end of World War I were the rehabilitation of the returned men, and the readjustment of the country to peacetime conditions. In agriculture, one form of rehabilitation was the soldier settlement plan which was generally successful. In the provincial field Alberta was given control over its own natural resources. In religion, the most noticeable change was the fusion of many Methodists and Presbyterians to form the United Church of Canada in 1925. Education did not undergo any marked changes during the inter-war period except in the universities where graduate training and scientific research were given considerable impetus.

The arrival of Archbishop O'Leary in Edmonton in December of 1920 marked the beginning of a new era in the history of Roman Catholicism

here. The period of the missionary was definitely long past in Edmonton and there was a severe shortage of secular clergy to serve the city parishes. Archbishop O'Leary soon began to rectify the situation by bringing in secular clergy from Eastern Canada, and from England and Ireland. During the twenties many young men came West at the invitation of Archbishop O'Leary to study for the priesthood. Those who came, many of whom are still doing excellent work in Edmonton, were secular clergy. With the acquisition of St. Joseph's Seminary in 1927, the problem of supplying a sufficient number of diocesan priests was less acute than formerly.

St. Mary's Parish in Beverly was officially established in 1921. However, the first record of a Baptism there goes back to 1915. At that time the Franciscan Fathers of North Edmonton were looking after the district. Father Ethelbert, O.F.M., was in charge of the mission in 1916. Another Franciscan, Father Martin, looked after the district from 1917 to 1930. The first Roman Catholic Church in Beverly was on 117 Avenue and 38 Street. In 1953 this was sold to the Ukrainian Catholics and those of the Latin Rite moved to a temporary structure on 46 Street and 118 Avenue. Until 1953, the parish was served by secular priests, by the Franciscans and the Redemptorists. The present pastor is Reverend H. B. Peet.¹

A new missionary and preaching Order arrived in Edmonton on February 24, 1924. The Congregation of the Most Holy Redeemer, more familiarly known as the Redemptorists, came at the invitation of Archbishop O'Leary. They took over the operation of a newly established parish, and chose for its patron, St. Alphonsus, the Founder of the Congregation of the Most Holy Redeemer. The Reverend Fathers J. Claran

and T. J. O'Sullivan were the first Redemptorists here. The first pastor of the new parish was Reverend C. O'Hara, C.Ss.R. During the months of preparation in the new parish the Fathers lived at Sacred Heart Rectory.

The first church and rectory were located on the property on 85 Street. Two frame schools had been purchased from the Edmonton Public School Board. Alterations were made and the rectory was occupied on September 16, 1924. On October 26 St. Alphonsus Church was blessed by Archbishop O'Leary. Solemn High Mass was celebrated by Reverend M. J. O'Gorman, with Reverend M. C. O'Hara, C.Ss.R., as deacon, and Reverend Father Hyacinth, O.F.M., as sub-deacon. The permanent establishment of the Redemptorists in Edmonton was certainly a welcome addition, for many new parishes needed a greater degree of attention if they were to develop properly.

In 1942, when the parishioners of St. Alphonsus paid off their parish debt for the old church, plans were drawn up for the construction of a new parish church and a building fund was instituted. Another milestone in the history of the parish was reached in 1945 when the Vice-Province of the Redemptorists in Western Canada located in Edmonton. On August 30, 1945, the Very Reverend Gabriel Ehman, C.Ss.R., took up residence at St. Alphonsus. In 1948, the Redemptorist parish boundaries were re-arranged in agreement with the Franciscan Fathers of St. Anthony's College.

A Building Fund Campaign was held in 1951 under the leadership of Father Cunningham, C.Ss.R. A general parish meeting was held in April of 1951 in order to discuss the possibility of starting work on the new church. Though the church had been planned since 1942, the shortage of money and materials and the continued high costs of construction had

and the other two, the first of which is the most important, are the most important of the three. The first of these is the most important of the three, the second is the most important of the three, and the third is the most important of the three.

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delayed its beginnings. The increased growth in that section of the city, however, made the building of a new church imperative. The first sod for the new church was turned on June 1, 1952, by His Grace, Archbishop MacDonald. Excavation began on June 2, and the cornerstone was laid by Archbishop MacDonald on August 10. The new St. Alphonsus Church was officially opened on April 19, 1953, with the Solemn Blessing given by Archbishop MacDonald, followed by a Solemn High Mass celebrated by Very Reverend John J. Cunningham, C.Ss.R.²

Encouraged and directed by Archbishop MacDonald and Reverend Thomas Mangan, C.Ss.R., a group of men in St. Alphonsus parish began a study of Credit Union principles in 1937 and were granted a provincial charter in March of 1938. This was the first Credit Union in Alberta and was named the Mangan Credit Union in honor of Reverend Thomas Mangan, C.Ss.R., of St. Alphonsus.³

The first collection of shares amounted to only \$14.25, but by March of 1953 their assets totalled over \$50,000. Most of the larger city parishes now have their own credit unions, each one being operated by the pastor, assisted by competent laymen. This organization, introduced here by Archbishop MacDonald, has proven its worth in every parish in which it is efficiently organized. Members of parish credit unions have more or less of a personal interest in the organization. This fact, coupled with a low interest rate and a generous system of insurance, makes the credit union ideal for a parish.

From the time of their arrival in Edmonton, until 1938, the Redemptorist Fathers were in charge of several outlying parishes and missions such as those at Hastings Lake, Tofield, Holden, Bruce and Gibbons. In 1938, some of the parishes under their charge were taken

over by priests of the Archdiocese. Using Edmonton as their base of operations, the Redemptorists rendered invaluable aid to the Archdiocese when there was a scarcity of secular priests for the same work.

When they arrived in Edmonton with their Superior, Reverend Charles O'Hara, C.Ss.R., they were to act as a centre for missionary work in the Archdiocese and to care for the newly-created St. Alphonsus Parish. Their duties have grown to include serving as the headquarters of the Redemptorist Order in Western Canada, operating a mission centre for the preaching of missions in Edmonton and throughout the northern Diocese, and finally, providing for their parish work at St. Alphonsus. For some years St. Clare's Parish and St. Mary's Parish in Beverly were served from St. Alphonsus until they became large enough to warrant a permanent pastor. Besides their other duties the Redemptorists care for Uncas, Edson, the Coal Branch, and have a Community at Athabasca. There are eight priests and one brother of the Redemptorist Order in Edmonton at the present time.⁴

The erection of a cathedral church in any diocese is always an event in which the clergy and the people take great pride. To them it represents permanency and stability. The diocese has come of age, so to speak. This is true no matter where or under what conditions it may occur. It was true in St. Albert in 1871; the small log chapel of Father Lacombe became the cathedral of Bishop Grandin. In itself, the building was of little value. However, the significance of such a move by the Church meant that Christianity had made another bold advance.

Plans for the building of a new cathedral in St. Albert were changed in 1912 when the Diocese of St. Albert became the Archdiocese of Edmonton. Soon after Archbishop Legal moved to Edmonton and St. Anthony's Church was designated as the Pro-Cathedral. The excavation for the basement of a new cathedral was made at 109 Street and 83 Avenue. Under Archbishop O'Leary this plan was changed. He was convinced that the future growth of the city would be mainly on the north side of the river and he chose St. Joseph's as the Cathedral Parish. At that time the people of St. Joseph's Parish were still attending St. Joachim's.

The crypt for the cathedral of the Archdiocese was formally opened on March 22, 1925. Work on its construction had begun in June, 1924. The original plans for the basement and superstructure could not be followed. Because of limited finances, only the basement was attempted, in the hope that the cathedral itself would follow not long afterward.⁵ The building of the cathedral crypt fulfilled a long-felt need on the part of the English-speaking members of the parish. It also relieved the Oblate Fathers of St. Joachim's from serious overcrowding problems.

St. Joseph's Parish actually began in December of 1913. Members of the new parish were attending St. Joachim's Church and were to continue doing so until 1925. Much of the organizing for the new parish was done by Father Cozanet, O.M.I. As previously mentioned, many new settlers had arrived in Edmonton during the pre-war boom. Even though five Masses were being celebrated each Sunday, St. Joachim's Church could not accommodate the increasing number of parishioners. Since a land division was not feasible, a division of

the parish was made according to language. A committee was organized to make a division of property which had formerly been under one parish. The committee brought in the report that the French-speaking "retain the old church and all accessories, assume the debt of \$20,700 standing against it, in addition to paying the English-speaking parish the sum of \$6,000." Both parties were to have a half interest in the cemetery and in the lots behind St. Joachim's Church. This arrangement was approved by Archbishop Legal and St. Joseph's had a canonical existence, but no church. The First World War delayed any immediate hopes of building, so for the remainder of their stay at St. Joachim's, the English-speaking attended services as a group and the French-speaking did the same.

Much of the ground work for the actual building of the new church was done by Father Patton, O.M.I., Under him, a committee comprised of the Honorable Judge N. D. Beck, H. J. Roche, T. J. Ducey, J.T.J. Collison, and F. W. Doherty, were elected to consider the building program. Lots were purchased at the corner of 113 Street and Jasper Avenue; construction began in 1924 and the new cathedral crypt for the Archdiocese was opened on March 22, 1925. The debt on this basement was paid in full in December of 1941. Immediately afterward the parish began a building fund for the superstructure.⁷ The years of World War II and those closely following were prosperous ones. Thus, in January of 1957, Archbishop MacDonald was able to appoint a committee to begin plans for the new cathedral. On July 4, 1957, a contract was signed by Archbishop MacDonald and Henri S. Lobelle, a Montreal architect, to draw plans for the new cathedral.

St. Joseph's Cathedral has had a distinguished line of Rectors.

The first, Father McGuigan, (1925 - 1927), is now Cardinal McGuigan of Toronto. Father Nelligan, (1927 - 1937), who succeeded Monsignor McGuigan, is now Bishop Nelligan of Assumption University in Windsor. Father Jennings, (1937 - 1941), is now Bishop Jennings of Fort William, Ontario. Father M. G. O'Neill, (1946 - 1948), is now Archbishop O'Neill of Regina. For a period during World War II, the parish was under His Grace, Archbishop MacDonald; later still, Monsignor Carleton, the Vicar-General of the Archdiocese. Such a record from one parish is remarkable. It is definitely an indication of the high calibre of successive pastors; certainly, they were men who had the necessary ability and qualities to provide sound diocesan leadership. Since 1948, the Rector has been Reverend J. Malone. He is assisted by Reverend W. Irwin, Reverend F. Patsula, and Reverend E. Crough who is attached to the Chancery Office. Monsignor Malone is the first native of Edmonton to be ordained for the Archdiocese. He was raised to the rank of Monsignor in December of 1956. Roman Catholics in Edmonton take justifiable pride in the fact that one of Canada's two Cardinals, His Eminence, James Cardinal McGuigan, was at one time the Rector of St. Joseph's Cathedral. Indeed, this was only one of the many important positions held by Father McGuigan during his stay here.

After arriving in the West, he was successively at St. Anthony's, Pro-Cathedral as Secretary to Archbishop O'Leary, curate to Father Carleton of St. Anthony's, Chancellor of the Archdiocese, and Vicar-General. From 1923 to 1925 he was Chancellor of the Archdiocese. He was made Vicar-General the day after his twenty-ninth birthday in November of 1923, Rector of St. Joseph's Cathedral, 1927 - 1930; Rector of St. Joseph's Seminary, 1927 - 1930. In addition, he had been

a Dean of the Edmonton district and a diocesan consultor. In recognition for his eminent services he was raised to the rank of a Prothnotary Apostolic in September of 1927, at the age of thirty-two. On February 17, 1930, he was appointed Archbishop of Regina. At this time he was only thirty-five years of age; this made him one of the youngest Archbishops in the world. He was consecrated in St. Joseph's Cathedral on May 15, 1930, by Archbishop O'Leary, assisted by Archbishop Beliveau of St. Boniface and Bishop Kidd of Calgary.

James McGuigan was born on November 26, 1894, at Hunter River, Prince Edward Island. He received his early education there, later attending Prince of Wales College and St. Dunstan's University in Charlottetown. He graduated with honors from St. Dunstan's in 1914. In the same year he entered Laval Theological Seminary and finished the four year course with highest honors in 1918. He was ordained in the same year by Bishop O'Leary at Rustico, Prince Edward Island. For the first year of his priesthood he was Professor of Natural Sciences at St. Dunstan's University. In 1919, he was appointed Secretary to Bishop O'Leary and came West with him in 1940. Father McGuigan arrived in Edmonton on December 7, 1920. The following day saw the installation of Archbishop O'Leary at St. Joachim's Church. He remained as Secretary to Archbishop O'Leary for some time, living at first in temporary quarters which have since disappeared. In 1921, both moved to the rectory of St. Anthony's Church, previously served by the Oblates. Also, in 1921, he was made Chancellor of the Archdiocese, and in 1923, Vicar-General. The first Rector of the newly completed St. Joseph's Cathedral in 1925

was Father McGuigan. He remained there until 1927, living in a small rented house on 114 Street. Of this period, Cardinal McGuigan says, "I have the happiest memories of these years because I cannot remember at any time any unpleasantness. The people were supremely co-operative and wanted to do everything to help me and my assistants."⁸ In 1927, he was asked by Archbishop O'Leary to take over the Rectorship of the newly acquired St. Joseph's Seminary. Certain problems, including a shortage of staff, had to be overcome before the work there could reach the desired level of proficiency. He remained there until his consecration as Archbishop of Regina on May 15, 1930. During the same period he was also Vicar-General of the Archdiocese.

Besides filling the offices mentioned he travelled extensively throughout the Archdiocese during his first few years. At times he served as a missionary priest, working west toward Spruce Grove, and east as far as Tofield. As Secretary to the Archbishop, he had often accompanied him on his pastoral visits. As Vicar-General, he also had occasion to visit priests and to bless churches. At that time the Diocese of St. Paul was also included in the Archdiocese of Edmonton. Consequently, Cardinal McGuigan had a first hand knowledge of the Archdiocese. Of the period of time he spent in Edmonton, Cardinal McGuigan says, "I gladly enshrine the memories of my stay in Edmonton within the sanctuary of my heart and my only memories of the work I did there are filled with consolations and gratitude to all those, whether priests, religious or laity with whom I came in contact."⁹

The second Rector of St. Joseph's Cathedral was Reverend C. L. Nelligan, at present the Most Reverend Charles Leo Nelligan, D.D.,

Titular Bishop of Fenice.

Bishop Nelligan was born in Tignish, Prince Edward Island, on August 19, 1894. Having received his early education at the Tignish Grammar School, he later attended Prince of Wales College and Normal School in Charlottetown where he received a First Class Teacher's Certificate. He taught school for one year in Lower Waterford School District; he spent two years as principal of Tignish Grammar School, and two years as principal of Alberton High School. Bishop Nelligan also taught in Saskatchewan, two years at Ponteix and one year at Tramping Lake. In 1919 he returned to Charlottetown where he taught for two years at St. Patrick's Boys School and at the same time studied for his Bachelor of Arts degree from St. Dunstan's University. In the fall of 1921 he entered the Grand Seminary at Quebec where he completed his theological course with the degree of Doctor of Divinity in 1925. He was ordained by Bishop O'Leary of Charlottetown on June 7, 1925, in St. Simon and Jude Parish, Tignish.

Immediately after ordination Bishop Nelligan came to Edmonton where he was appointed assistant at St. Joseph's Cathedral. In 1928 he succeeded Monsignor McGuigan as Rector of the Cathedral and in 1930 was made Vicar-General, being raised to the rank of Monsignor at the same time. His twelve years in Edmonton were spent largely in parish work at St. Joseph's Cathedral. The foundations for most of the present parish organizations were laid at that time. During the illness of Archbishop O'Leary a large part of the burden of diocesan administration fell to his lot as Vicar-General.

He was appointed Bishop of Pembroke on his birthday, August 19, 1937,

and consecrated in St. Joseph's Cathedral October 28 by Archbishop O'Leary, assisted by Archbishop McGuigan and Archbishop MacDonald. He was installed as Bishop of Pembroke on November 11, and in September, 1939, was given the added charge of Principal Catholic Chaplain of the Canadian Armed Forces. Illness forced his resignation as Bishop of Pembroke in 1944, and at the same time he retired from the Armed Forces with the rank of Brigadier.

At present, Bishop Nelligan is lecturing on a full time basis at Assumption University, Windsor, Ontario. He made a visit to Edmonton in September of 1956 on the occasion of Archbishop MacDonald's Golden Jubilee. Of his visit here Bishop Nelligan says, "The impressive new seminary, the architecturally beautiful and practical new churches, the spacious, well-equipped and efficiently staffed schools, bear witness to administrative wisdom and foresight and to appreciative generous interest on the part of the faithful." ¹¹

The third Rector of St. Joseph's Cathedral was Reverend E. Q. Jennings, at present the Most Reverend Edward Quentin Jennings, D.D., Bishop of Fort William. Bishop Jennings was born in Saint John, New Brunswick in October of 1896. He received his early education there. During the First World War he served overseas with the Canadian Army, being wounded at Vimy and Passchendale. Following the war he took his Bachelor of Arts degree at St. Francis Xavier University and then entered the seminary, first in Halifax, then in Edmonton. He was ordained on December 27, 1925, at Immaculate Conception Cathedral in Saint John. Within a very short time he came West.

From January to June of 1926 he attended the Calgary Normal

School, working towards a Teaching Certificate. From June of 1926 until March of 1927 he was Assistant Director of the Shevchenko Institute. Leaving there in March of 1927, he was named Assistant to Monsignor McGuigan at St. Joseph's Cathedral. During the same year he joined the staff of St. Joseph's Seminary where he remained three years as an Instructor in Philosophy. From 1928 to 1934 he was Secretary to the Archbishop. He was named pastor of St. Andrew's Parish in 1928 and remained there until September of 1930 when he was appointed to the staff of St. Joseph's High School. From 1934 until 1941 he was Chancellor, and from 1937 to 1941 he was also Rector of St. Joseph's Cathedral. Father Jennings joined the Royal Canadian Air Force as a Chaplain in 1940. From August of 1940 until April of 1941, he was Command Chaplain at No. 2 Training Command in Winnipeg. On March 25, 1941, he was appointed Titular Bishop of Sala and Auxiliary to the Archbishop of Vancouver. His consecration took place at St. Joseph's Cathedral on June 11, 1942.¹²

During his fifteen years in Edmonton Bishop Jennings held a variety of positions, a tribute to his versatility. In that period of time he filled the roles of: student, teacher, professor, secretary, pastor, curate, chaplain and Chancellor. As usual, there was a shortage of secular clergy, but it was fortunate for the Catholics of Edmonton that there were men like Bishop Jennings upon whom the Archbishop could always rely.

The Rector of St. Joseph's Cathedral from September of 1946 to April of 1948, was the Right Reverend M. C. O'Neill, the present Archbishop of Regina. Archbishop O'Neill was born in Ottawa on February 15, 1898. He received his early education at Kemptville

and Vankleek Hill in Ontario. From 1916 to 1919 he served in the 27th Battery, Royal Canadian Army, and was awarded the Military Medal in 1918. Following the war he enrolled at St. Michael's College at the University of Toronto and graduated with his Bachelor of Arts degree in 1924. In the same year he enrolled at St. Augustine's Seminary to study with the view of serving in the Archdiocese of Edmonton. Ordained in 1927, he came to Edmonton in 1928 where he was appointed to the staff of St. Joseph's Seminary. After the appointment of Monsignor McGuigan as Archbishop of Regina, Father O'Neill was named professor of Sacred Scripture and Rector of the Seminary. He retained these posts until the outbreak of the Second World War when he enlisted as Chaplain.

In December of 1939, he went overseas with the Loyal Edmonton Regiment and in 1940 was named Senior Chaplain of the First Division.

He was appointed Senior Catholic Chaplain Overseas in May of 1941. Following the cessation of hostilities in 1945, he was appointed principal Catholic Chaplain with headquarters in Ottawa. Shortly afterwards he received the Military Award of the Order of the British Empire and Pope Pius XII gave him the rank of Domestic Prelate.

Monsignor O'Neill returned to Edmonton in 1946 and became Rector of St. Joseph's Cathedral, a post he held until his appointment as Archbishop in December, 1948. He was consecrated Archbishop of Regina on April 14, 1948, in St. Joseph's Cathedral. The consecrator was Cardinal McGuigan of Toronto, assisted by Archbishop MacDonald of Edmonton and Archbishop Roy of Quebec. He was the fourth Rector of St. Joseph's Cathedral to be appointed to the Church hierarchy within a space of little more than twenty years.

The residence of the Archbishop and of the Cathedral Rector and his Assistants was completed in 1928. It is located immediately south of the Cathedral. Previous to moving here, Archbishop O'Leary had lived at St. Anthony's Glebe on the "South Side." St. Anthony's was then known as a "Pro-Cathedral." From 1925 to 1928 the Cathedral Rectory was located in a private residence on 114 Street, a short distance from the Cathedral. The Chancellor of the Archdiocese, Reverend E. Doyle, also has his office located in the residence.

The growth of the city of Edmonton was clearly shown in the creation of St. Andrew's Parish during the autumn of 1927. It was established by Archbishop O'Leary in order to care for the Catholics of the rapidly growing west end district. Since 1913 this area had been served by the Fathers of the Jesuit College.¹⁴ Within the space of a few years it became evident that the College Chapel could not accommodate the increasing congregation. A building in North Edmonton was purchased and moved to the corner of 111 Avenue and the St. Albert Trail. The parishioners worked to provide a basement for the building which was blessed in 1927 by the Apostolic Delegate, Andrea Cassulo, and was given the name of his patron, Saint Andrew.¹⁵

The first priests to serve the new St. Andrew's Parish usually came from St. Joseph's Cathedral; they were Father Jennings, Father Nelligan, and Father Joseph Murphy. In 1929, Father Jennings was appointed pastor. Being appointed to the staff of St. Joseph's High School in 1930, he was replaced at St. Andrew's by Father Timothy Ryan. Father Ryan remained as pastor until 1943. During his stay there a rectory was built and the church was bricked in and extended by a sacristy and a choir loft. He enlisted as a Chaplain in the

Royal Canadian Air Force during the war. A beloved pastor, Father Ryan's death in 1943, after a lingering illness, saddened the entire parish. ¹⁶

On January 1, 1944, the third pastor of St. Andrew's, Reverend Mark Murphy, took up residence there. He had been teaching in St. Joseph's High School. At present he is still pastor of St. Andrew's, and is assisted by Reverend R. Leonard and Reverend P. J. Connelly. ¹⁷

During the early 1920's the church could not accommodate the increasing crowds, despite various methods adopted to cope with the situation. As the discomfort and inconvenience of the congregation increased a new building was deemed imperative. Ever since the end of the war St. Andrew's Parish has been experiencing growing pains. The population of the city was increasing steadily and with the discovery of the Leduc Oil field a flood of new families came to Edmonton. Problems of housing, traffic, public utilities, schools and churches, were magnified tremendously. These problems are still with us and will be for some years to come.

The first sod for the present St. Andrew's Church was turned on March 20, 1955; the blessing of the cornerstone by the Vicar-General, Monsignor Carleton, took place on June 5, 1955. Following the blessing of the Church by Archbishop MacDonald on December 24, 1955, the Holy Sacrifice of the Mass was first offered by Father Mark Murphy on Christmas Day. Officially, the church was opened on February 6, 1956. It is located directly west of the old one, on the corner of 111 Avenue and the St. Albert Trail. Simple in architectural design, the new church is one which blends the best

of the traditional and modern styles in church architecture.

A parish whose growth has been closely connected with that of the Cathedral parish is St. Theresa's. It is located on the Ross Flats and until 1929 people living there were members of the Cathedral parish. This is the oldest settled region of the city, but it is a region which has never been heavily populated. Even while Fort Edmonton was still in existence, early settlement outside the Fort was in a northwesterly direction. Old pictures of the city show that the vicinity of today's Misericordia Hospital was one of the first to be heavily settled.

Catholics in the Ross Flats were supplied with a chapel in 1929, when a combination school and chapel was opened by Monsignor McGuigan. The pupils of the school were taught by a Sister of Providence from Rosary Hall. A church was acquired for the Ross Flats in 1944. Under the direction of Archbishop MacDonald, Reverend E. Doyle, then serving the mission of Redwater, had J. D. Beaton, a contractor, take down the church at Redwater. This church had been built in 1928 by Monsignor Hughes. It was moved into the city to serve the newly created parish of St. Theresa's. An interesting note about this movement was that a family named Robert had been members of St. Clare's Parish in Redwater, the parish from which the building had been moved. Shortly after the church had been moved to Edmonton, the Robert family also moved to the city and found themselves attending the same church. The first pastor was the late Reverend M. Leamy who had been pastor of the Assumption Parish in Bonnie Doon. The present pastor is Reverend R. V. Britton.

The steady westward growth of the city can be seen in the number

of new parishes erected in the west end of the city. Metropolitan Edmonton is a huge area; if the proposed amalgamation with Beverly and Jasper Place occurs the city's population will be suddenly increased. Such an increase occurred in 1912 with the amalgamation of Edmonton and Strathcona. Beverly and Jasper Place are rapidly growing towns. In both areas the parish priests face the problem of accommodation for the increasing numbers in churches and schools.

One of the parishes established in order to cope with the westward expansion of the city was that of St. John the Evangelist, in 1943. Reverend W. E. Doyle was pastor from 1943 to 1946. In 1946 he was succeeded by Reverend J. W. Malone who remained until 1949 when he was appointed Rector of St. Joseph's Cathedral. The first Baptism in the parish was on January 7, 1944. The present pastor, Reverend Adolphus Gillis, came to the parish in 1949. He is assisted by Reverend Angus MacRae.

A new parish rectory was built in 1952, and with the continued increase in the size of the parish, preparations were started in 1955 for the construction of a new church. The old church had become too small within the comparatively short space of twelve years. Actual work on the new church began in October of 1956 and it is expected to be ready for occupancy in September of 1957. The Roman Catholic Separate School District of Jasper Place was organized in 1953.¹⁹

St. Clare's Parish, which was established in 1945, is in the eastern section of the city. For a few years just previous to 1945 the Redemptorist Fathers had been serving St. Mary's Parish in Beverly. In 1945 they made an arrangement with the Franciscan Fathers whereby they would care for some of the Franciscan territory

between Avenues 120 to 126, south of the railroad tracks, from 90 to 75 Street.. The Redemptorists turned over to them the territory east of 75 to 55 Street, between 120 Avenue and the North Saskatchewan River. St. Clare's Parish was established by this exchange between the Redemptorists and Franciscans. It was first served by Father John Forest, O.F.M., who bought an H-hut from the Royal Canadian Air Force, had a basement dug and the H-hut put up to serve as a church. The present pastor, Reverend D. W. Martin, was appointed in 1953.²⁰

In another and older section of the city, growing pains were also being experienced. Sacred Heart Parish, an original offspring of Immaculate Conception Parish, was now ready to send forth roots of its own. Again we see that the rapid growth of an area necessitated the building of a new church.²¹ The new St. Patrick's Parish began officially on January 1, 1951. However, Mass had been offered to residents of the area since December 8, 1934, when Father Foran of Sacred Heart offered Mass in a room of the Fairview School. Mass was held there until the opening of the new church. Work on the new building was started in September of 1949. The church was blessed and dedicated by Archbishop MacDonald on June 11, 1950. Its first and present pastor, Reverend E. Donahue, had formerly been teaching at St. Joseph's Seminary. He is assisted by Reverend Kenneth Kearns. A rectory was built in 1954. The parish is served by two Separate Schools, St. Patrick's, opened in 1946, formerly the Fairview School which began in 1917; and St. Basil's, which opened in 1953. Sacred Heart Parish also received new schools during this postwar period, Sacred Heart Annex in 1947, and St. Michael's in 1948.²²

Another parish which came into being because of crowded conditions in an older parish was that of St. James the Great, on December 14, 1952. Prior to this, Mass had been offered in St. James School since September of 1948; and later, from December of 1951, in the basement of the new church. The first Administrator for the new parish was Reverend G. Tétrault, O.M.I., of St. John's College. He was succeeded in 1950 by Reverend E. O. Drouin, O.M.I. They catered to all Roman Catholics living in the King Edward Park area. Located on 77 Avenue and 85 Street, the new parish really had its beginnings as a type of "relief chapel" for St. Anthony's. The new church here was made necessary because of the growth of the area and its distance from the parent St. Anthony's Church. Under Fathers Tétrault and Drouin, all collection proceeds from the families in the district were sent to St. Anthony's.

Early in 1951 it was felt that a new church was an absolute necessity. This was started under the temporal administration of Reverend J. W. Burke. The new territory was cut off from St. Anthony's in January of 1951. The actual decision to build a new church was arrived at in March of 1951. It was to be a church with a seating capacity of 350. The necessary lots for building were given over to the new parish by Archbishop MacDonald. During 1951 the newly organized Men's Club looked after many of the details connected with the building of the church. Father E. O. Drouin, O.M.I., cared for the spiritual welfare of the people while Father Burke of Immaculate Heart Parish looked after financial details, as well as weddings and
23
funerals. Baptisms were administered by Father Drouin in St. John's College Chapel. Due to the pressure of his own parish activities

Father Burke was forced to relinquish his role as administrator of the growing parish. Before leaving, he donated a set of Stations for use in the new church. In March of 1952 Father Drouin took over as full administrator. He remained until December of 1952 when the present pastor, M. McAnally, was appointed. The parish school, King Edward Park, later to be known as St. James School, was first opened in 1946.²⁴

An event of special importance in the history of the Roman Catholic clergy of Edmonton occurred on June 13, 1928, at St. Joseph's Seminary. It was the first conference of the clergy in this district, and it was unique in that it showed definite progress in the growth of the Catholic Church here. Previously, there had not been a sufficient number of secular clergy to warrant such a conference. Now, under the influence of Archbishop O'Leary, their numbers were growing.²⁵

During the years of World War II, despite the scarcity of clergy, a large number from the Edmonton area served in the Armed Forces. Not only was there a large number of enlistments, but the quality and high calibre of those who served must also be remembered.²⁶

Eleven of the Chaplains served overseas during World War II. Those posted in Canada helped local pastors and on some occasions acted as pastors for periods of time. The Very Reverend M. C. O'Neill became Principal Roman Catholic Chaplain overseas. He had also served in World War I, before entering the seminary, and had won the Military Medal for bravery. Very popular with the troops in World War II, he was affectionately called "Father Mike." Reverend Joseph Malone and Reverend J. A. MacLellan both attained the rank

of Lieutenant-Colonel. Following the war, Lieutenant-Colonel MacLellan served as Principal Roman Catholic Chaplain for Military District No. 6, Halifax. In 1946, he served for two months at Headquarters in Ottawa during the Principal Chaplain's tour of duty overseas.

One can easily imagine the sacrifice made by Archbishop MacDonald in giving up twenty-three of his clergy to the Armed Forces. Even today, when there are a few more priests available, it would seriously deplete the ranks. Such men as those who enlisted would be hard to replace at any time. Educated and experienced, they represented a total of many years of learning, as students and as priests. On a per capita basis, the Archdiocese of Edmonton had a higher ratio of priests who enlisted than any other diocese in Canada.

At present, there are three priests from the Archdiocese serving in the Armed Forces: Reverend J. Lavoie, Canadian Army; Reverend A. Dittrich, Royal Canadian Air Force; and Reverend John MacNeil, Royal Canadian Air Force.²⁷

The tremendous growth of Edmonton can also be seen in the number of new parishes erected in the last decade. Since 1950, in addition to the parishes of St. James the Great and the Immaculate Heart of Mary, five other new parishes have been established. They are: Ste. Anne's,²⁸ St. Pius X,²⁹ St. Agnes,³⁰ St. Michael the Archangel,³¹ and the Lithuanian Mission.³²

Fifteen of the twenty-three Roman Catholic parishes in Edmonton have been established since 1920. When one considers the fact that the entire district was served by St. Joachim's until 1895, one is

forced to concede that a faster than usual rate of growth has occurred in Edmonton. One must also note that the growth in the number of city parishes has been a growth which closely paralleled that of the city. In 1899 there were two parishes, St. Joachim's and St. Anthony's, serving the city. The population of Edmonton proper at that time was 2,212. In 1901 the combined population of Edmonton and Strathcona was 4,176. In July of 1957, the city's population was 238,353.³³ Of that number there are slightly more than 49,000 Roman Catholics. They are being served by twenty-three parish churches and St. Anne's Chapel, served from Sacred Heart Parish. Each year there are approximately 2,000 Catholics moving into Edmonton. Needless to say, they must be cared for in regards to their spiritual welfare. This sustained growth has forced church authorities here to establish new parishes and build new churches. In some churches, including a few built within the last decade, there are problems of overcrowding at Sunday Masses. For Roman Catholics, the growth has been indeed gratifying. They face the problem now of planning and building for the future; thus far, that problem has been wisely met and provided for. Here, as in most Canadian cities, Roman Catholics are a minority group. Yet their growth in numbers and in influence has been singularly free of bitterness or antagonism from larger or more influential groups. This speaks well for the tolerant spirit of this province.

1. Some of those in charge of St. Mary's Parish down through the years were: Reverend M. Connelly, 1930 - 1932; Reverend L. G. Walravens, 1936 - 1941; the Redemptorists, 1941 - 1948; Reverend John Forest, O.F.M., 1948 - 1953. In 1953 the parish received its first resident pastor, Reverend Henry B. Peet. The first Separate School in the parish was opened in September of 1956, and solemnly blessed by Archbishop Jordan on March 24, 1957. (Rev. Henry B. Peet, Pastor, March 20, 1957.)

2. Johnson, Rev. Bernard, C.Ss.R., Files of St. Alphonsus Parish, March 25, 1957. The first person to be baptized in St. Alphonsus Parish was Mary Elizabeth Murphy on January 11, 1925. The first wedding was that of Murdock Montrose MacKenzie and Mary Cecilia Keagan, on November 30, 1924.
3. Souvenir pamphlet of the Solemn Blessings and Opening Ceremonies of St. Alphonsus Church, April 19, 1953.
4. Langi, Rev. D., C.Ss.R., Superior, Redemptorist Fathers, March 15, 1957.
5. Interview with Rev. E. Doyle, J.C.D., February 9, 1957.
6. The Western Catholic, March 19, 1925, vol. 5, p. 2
7. Ibid.
8. Archdiocesan Chancery, Archdiocese of Toronto. (Letter from His Eminence, James Cardinal McGuigan, D.D., to author, May 7, 1957.
9. Ibid.
10. Assumption University, Windsor, Ontario. (Letter from His Excellency, The Most Reverend C. L. Nelligan, D.D., to author, June 15, 1957.)
11. Ibid.
12. Bishop's Residence, Fort William, Ontario. (Letter from His Excellency, The Most Reverend E. Q. Jennings, D.D., to author, May 7, 1957.)
13. Chancery Office, Regina, Saskatchewan. (Letter from His Grace, The Most Reverend M. C. O'Neill, D.D., to author, May 10, 1957.)
14. The parish was named in honor of St. Francis Xavier, the famous Far-Eastern missionary of the 16th Century, who also belonged to the Society of Jesus.
15. The Western Catholic, March 1, 1938, p. 1.
16. Leonard, Rev. R., Curate, St. Andrew's Parish, March 8, 1957.
17. The first Baptism in the parish was that of Patrick Hart on November 15, 1928. The first recorded marriage was that of Armand Sabourin and Bertha Barker on April 4, 1929. The first funeral was that of Isabella MacDonald on March 20, 1928.
18. Interview with Rev. E. Doyle, J.C.D., May 10, 1957.
19. Gillis, Rev. A., Files of St. John the Evangelist Parish, March 12, 1957.
20. Interview with Rev. E. Doyle, J.C.D., May 10, 1957.
21. Donahue, Rev. E., Files of St. Patrick's Parish, March 8, 1957.
22. The first Baptism in St. Patrick's Church was that of Patrick Cyril Byrne, on June 11, 1950, the same date on which the church was opened. The first wedding was that of Murdoch MacNeil and Vera Doris Clegg. July 31, 1950, was the date of the first funeral in the parish, that of Bernard Joseph Newton.
23. This parish was established in 1951; it was also designed to relieve the overcrowding problem of St. Anthony's Parish and to care for the growing number of Catholics in the Richmond Park area. The pastor is Reverend J. W. Burke; he is assisted by Reverend B. Butts. The elementary education of children in the parish is cared for at St. Margaret's School. Junior High and high school education is provided at St. Mary's High School, the first and only Separate High School on the South Side. (Rev. E. Doyle, J.C.D.)
24. Drouin, Rev. E.O., O.M.I., former Administrator of St. James the Great Parish, March 18, 1957.
25. The Western Catholic, June 18, 1928, p. 21.
26. Interview with Rt. Rev. J. A. MacLellan, Chaplain, St. Joseph's College, March 9, 1957.

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27. Ibid.

28. During 1952 the French-speaking parishioners of St. John the Evangelist Parish in Jasper Place petitioned for and received permission to establish their own parish. Their church was started in the spring of 1952 and was ready for use in December of 1952. St. Anne's is mainly a French-speaking parish although there is a large number of English-speaking parishioners. Father Jean Patoine, O.M.I., was the first pastor. He remained until September 3, 1953, when the present incumbent, Reverend M. Jacob, was appointed. The first Baptism in the parish actually occurred a day before the official opening. Joseph Richard Clement Gauthier was baptized there on December 6, 1952. The first marriage was that of J. G. Edward Butz and Mary Rollande Berube, on April 17, 1954. The first funeral was that of Kenneth Leonard De La Salle. (Rev. M. Jacob, Pastor, March 7, 1957.)
29. A parish named for one of the newest Saints of the Roman Catholic Church is Saint Pius X. It serves the Sherbrooke area of west Edmonton, and was created in order to cope with the sudden residential expansion of that area. Reverend Francis Gillis was appointed as pastor of the new parish on April 18, 1954. The cornerstone was blessed by Monsignor M. J. O'Gorman on November 21, 1954. The Solemn Blessing was given by Archbishop Jordan on January 15, 1956. Father John Hesse, curate of Sacred Heart Parish in Red Deer, celebrated his first Solemn High Mass in Saint Pius X church on June 5, 1955. Lorne Anthony Verhulst, the first child born in the new parish, was baptized before the church was built, at St. Edmund's; Charles George Stang, baptized on January 2, 1955, was the first to be baptized in the new church. The first wedding, between Philip Peter Boston and Loretta Catherine Mottershed, took place on June 25, 1955. (Rev. F. Gillis, Pastor, March 12, 1957.)
30. Another parish which was created in order to ease the burden of overcrowding at St. Anthony's was St. Agnes's, established on August 16, 1953. Although the parish had a canonical existence in 1953, the church was not completed until 1955. The pastor was delegated by Archbishop MacDonald in October of 1954 to bless the church basement. This made possible the use of the basement for Mass, the reservation of the Blessed Sacrament, and the administration of the sacrament until the official opening of the church on January 28, 1955. Monsignor Carleton, Vicar-General, officiated at the turning of the sod for St. Agnes Church on March 14, 1954, at the blessing of the cornerstone on July 4, 1954, and at the blessing and formal opening on January 28, 1955. Father Merchant remains as the pastor of St. Agnes Parish. He is assisted by Reverend G. Strickland. The parish school, St. Agnes, was erected in 1951. (Rev. R. J. Merchant, Pastor, March 6, 1957.)
31. This parish had its official beginning in 1954 but the church was not opened until December of 1955. Previously the people of the area attended the Assumption Church in Bonnie Doon. Some also attended the Holy Rosary and Immaculate Conception parishes. During the building of the church, through the kindness of the Sisters, Holy Mass was offered in the chapel of the Good Shepherd Home. Reverend T. J. Wall, the only pastor of St. Michael's to date, was appointed in January, 1954. (Rev. E. Doyle, J.C.D.)

32. The Lithuanian Mission was opened in 1954 to care for the Lithuanian Roman Catholics in the Edmonton district. The first pastor of the new parish was Father Jurksas who had come to Edmonton a short time previously. Prior to opening their new church the Lithuanians attended Mass as a group in the Sacred Heart Parish Hall and in other places. At present, the pastor is Father Grigoitis and he is serving approximately two hundred parishioners. (The Most Reverend J. H. MacDonald, D.D., Archbishop of Edmonton, August 7, 1957.)
33. Scott, L.C., Edmonton City Hall, Enumeration Statistics, July 25, 1957.

CHAPTER V

ARCHBISHOPS AND BISHOPS

During the pioneer phase of any great movement there is always one who is noted for his inspiration and leadership, for his courage and a devotion to his cause. Those who play the role of leader, whether it be in advancing the cause of Christianity or any other movement, realize that a long period of self-sacrifice and even suffering may be their lot if they expect to advance their cause. Christianity in this region, and Roman Catholicism in particular, was founded in part and nurtured, by a man possessing such attributes of character. Such a man was Bishop Vital Grandin, O.M.I., the first Bishop of St. Albert, the leader of a long line of valiant missionaries, a man whose life today the Roman Catholic Church is studying as being worthy of listed among the Saints of the Church.

Vital Justin Grandin was born at St. Pierre-la-Cour, France, on February 8, 1829. He was a sensitive child and never very robust physically but he was later to undergo far more physical suffering than is the lot of the average man. He learned Latin from his parish priest, a Father Garnier, and in 1845 he entered the Minor Seminary at Précigne. While there he was plagued by continual illness. He entered the Major Seminary at Le Mans in October of 1850 and in 1851, the Seminary of Foreign Missions in Paris. There, he was advised to seek admission to the Oblates of Mary Immaculate in order to fulfill his desire of becoming a missionary priest. Bishop Taché, coadjutor to Bishop Provencher of St. Boniface, paid a visit to the seminary and invited young Grandin to work with him after his ordination. He

took his perpetual vows on June 1, 1853, and soon after left the Novitiate for the Scholasticate at Marseille.. He was ordained by Bishop de Mazenod, the Founder of the Oblates of Mary Immaculate, on April 23, 1854. Soon after ordination he sailed for Canada and arrived at St. Boniface on November 2, 1854.¹

During his first few months at St. Boniface he spent his time in learning the Indian language. His first missionary journey was to the Nativity Mission, over 1700 miles from St. Boniface, on the shores of Lake Athabasca. He spent the winter of 1855-56 at Nativity Mission which was used as a base of operations in serving the Montagnais Indians. In 1857 he was appointed to Ile à la Crosse in Northwestern Saskatchewan, by Bishop Taché. Unknown to him, Bishop Taché wanted to keep him comparatively near St. Boniface for he was already thinking of him as his future coadjutor.

Father Grandin, O.M.I., was named Bishop of Satala and coadjutor to Bishop Taché with the right of succession on June 11, 1857. Because of his labors among the Indians he did not learn of his appointment until July of 1858. In professing his unworthiness for the position, he said: "Of all the qualities required in a missionary Bishop, I had only the desire to serve our dear God and to make Him loved, and also a pair of long legs well fitted to travel on snowshoes." He was elevated to the episcopacy by Bishop de Mazenod, O.M.I., on November 30, 1859.

The next eight years were spent in the vast regions of the Northwest, working from St. Boniface to the Arctic Circle. Ile à la Crosse was one of the most important missions served by Bishop Grandin during this period. Its destruction by fire in 1867 was a terrible loss to him. In May of 1867 he went to a General Chapter of his

Congregation in France. It was also in 1867 that he was made Vicar of the Saskatchewan Missions. He returned to St. Boniface in July 1868.

Construction of a new cathedral was started in 1870. The original one built by Father Lacombe had outlived its usefulness as a cathedral. It was held in position by some huge tree trunks, and was constantly in need of being reinforced. Thus, a new church was a real necessity. The first mass in this second cathedral was on October 22, 1871. When St. Albert was made a diocese on September 22, 1871, Bishop Grandin became its first bishop. His territory included the northern half of Saskatchewan, Alberta, and the present North West Territories, a tremendous area to serve. In 1874 he directed the construction of a "Boys' College", at St. Albert. It was intended for those who wished to study for the priesthood. Part of the building was used as a classroom; this was the first public school in St. Albert.

His attention was turned to work in Edmonton in 1876 when the Hudson's Bay Company gave orders that the chapel in the fort be moved. The chapel was moved and reconstructed on property donated to Father Lacombe by Mr. Groat. In 1876 and 1877 he was absorbed in trying to win some privileges for his Indians. With the invasion of white settlers they feared the loss of their lands. He succeeded in gaining some rights for them by convincing government officials to establish reserves. The work of Bishop Grandin and Father Lacombe over this question of land probably averted a major uprising by the Indians. They looked upon them as men they could always trust.

The question of Catholic schools proved to be a struggle for Bishop Grandin. He spent the winter of 1882-83 in Ottawa fighting for the right to establish and maintain Catholic schools, particularly at his mission posts where the great majority were Catholics. The most important of his demands in this regard were met.

In 1883 he appointed the first permanent pastor to Edmonton. His nephew, Rev. Henri Grandin, O.M.I., was named pastor at St. Joachim's. Bishop Grandin later gave directions for the construction of the new churches of St. Joachim in 1886 and 1889.

The Riel Rebellion of 1885 proved that the Indians and Metis had strong admiration and respect for Bishop Grandin and his missionaries. Most of the whites from Edmonton and district sought and were given refuge at St. Albert. The half-breeds there were discouraged by Bishop Grandin from joining the insurgents.

However, the Riel Rebellion did much to damage the good work done by Bishop Grandin and his missionaries. They had helped to prevent many of the Crees and Sioux from fighting but many of the pagan Indians under Chief Big Bear had joined the half-breeds. Much property and many churches were laid to waste but the hardest blow was the massacre of two of his missionaries, Fathers Fafard and Marchand, O.M.I., at Frog Lake.

We must bear in mind that all of this work was being done in addition to his many missionary journeys. During his entire life in Canada he travelled well over 100,000 miles. He was often in pain and from 1874 on he suffered intensely from recurring earache. Altogether he made six trips to France; two of them were made to seek medical aid but he was never completely rid of his sufferings.

Most of his time in France was spent in begging for his missions and he also made trips to Eastern Canada for the same reason.

Constantly in pain, Bishop Grandin kept active until shortly before his death in 1902. The following give an indication of his work in St. Albert and Edmonton from 1885 to 1902: the building of the Oblate residence or "Mission" at St. Albert in 1887; bringing in the Sisters Faithful Companions of Jesus in 1888 to teach in the Catholic school in Edmonton; the division of the Diocese of St. Albert in 1889; the ordination of the first native Albertan as a priest, Rev. Edward Cunningham, O.M.I., in 1890; the completion of a Minor Seminary in St. Albert in 1900 and the bringing in of the Sisters of Mercy to Edmonton during the same year.

He had asked for the division of his diocese in 1889 as he no longer felt capable of administering to such an immense territory. He soon began to make known to his authorities his need of a coadjutor. His request was granted in May of 1897 when Pope Leo XIII named Father Emile Legal, O.M.I., as Bishop of Pogle and coadjutor to Bishop Grandin at St. Albert on June 17, 1897. In a letter from St. Boniface to his brother Jean, on May 8, 1897, Bishop Grandin said: "The chosen one is Reverend Father Legal of the Diocese of Nantes.

He has been prepared for this delicate mission by more than twenty years of missionary work among the Blackfeet. This mission is not only one of the most painful in my diocese but in all the missions of the North because the sacrifice of the missionary is not recompensed by any consolations."₂

In a second letter to his brother, this one from St. Albert on June 28, 1897, he said: "I had the consolation on the 17th of this

month to consecrate my coadjutor though my metropolitan was present. He is really the man of God, the man needed. I am very weak and I tire easily. However, I have been able to consecrate my coadjutor without any difficulty."₃

Bishop Grandin, one of the greatest of the Oblate missionaries in the Northwest, died on June 3, 1902. At the time of his death there were more than 100,000 Catholics in the Northwest, many of whom were brought to Christianity and to a degree of civilization by Bishop Grandin and his missionaries. Certainly, his influence for good was a major factor in hastening the growth of Christianity in this region.

Archbishop Legal was one of the last great Oblate missionaries in Alberta. He belonged to the missionary era of Roman Catholicism in Alberta and he always regarded himself as a missionary priest. From St. Albert he directed the missionary activities of the Oblates who were spreading the seeds of Christianity and civilization throughout northern Alberta. He saw the ending of the missionary phase in this region and the beginning of a new era for the Church here. Of the twenty-three years he spent in St. Albert and Edmonton, only the last few years of his life were spent in the city. He consolidated much of the work started by Bishop Grandin and in doing so he helped to prepare the way for a new phase of growth.

Emile Legal was born in Brittany in 1849. Ordained to the priesthood in 1874 he spent the next several years teaching in ecclesiastical colleges before joining the Oblates of Mary Immaculate. When the French Republic drove Religious Orders from France in 1880 Father Legal decided to come to Canada.

After taking his final vows he worked in Eastern Canada and the United States for a year before coming to the mission fields of Western Canada. When it was known that he was coming to the Diocese of St. Albert the Oblate Provincial in Eastern Canada wrote to Bishop Grandin: "In giving you Father Legal, the Superior General is making you a most valuable present,"⁴ Father Legal worked among the Blood, Peigan and Blackfeet Indians for sixteen years, from 1881 to 1897. He took an active part in building missions at MacLeod, Lethbridge, and Pincher Creek and he also did work in Calgary. He was named coadjutor to Bishop Grandin by Pope Leo XIII and was consecrated at St. Albert by Bishop Grandin on June 17, 1897.

He became Bishop of St. Albert upon the death of Bishop Grandin on June 3, 1902. During the last few years of Bishop Grandin's life, Bishop Legal had taken over some of the more active phases of the work entailed in the administration of the huge diocese. Bishop Legal remained as Bishop of the Diocese of St. Albert until November 30, 1912, when the seat of administration was moved to Edmonton by an order of the Holy See. Edmonton was raised to the status of an archdiocese and Calgary became the centre of a new diocese. Bishop Legal thus became the first Archbishop of Edmonton.⁵

Parishes in Edmonton which were established by Archbishop Legal include: Sacred Heart Immaculate Conception, St. Edmund's, Assumption Parish, Holy Rosary and St. Francis of Assisi. Religious Orders of Women which located here under his direction were the: Filles de Jésus, Soeurs de la Charité de Notre Dame d'Evron, and the Ursulines of Jesus. Religious Orders of men which came to Edmonton during his tenure of office were the: Franciscan Fathers, the Society of Jesus,

and priests of the Sacred Heart of Jesus from St. Quentin in France. This last named Order were the first to serve the parish of St. Edmund's. St. John the Evangelist College and the Jesuit College were two educational institutions started during the time of Archbishop Legal. Archbishop Legal also established a boarding home for Ukrainian girls coming to Edmonton from Europe and districts in Alberta. It was established shortly after the turn of the century on 103 Street. The building used is now the Dr. Weinlos clinic. In addition to the above he also completed the building of the third cathedral in St. Albert.

When Archbishop Legal moved to Edmonton he lived in a block purchased for himself and his assistants. This was later to become St. Mary's Boys' Home. St. Anthony's Church served as the Pro-Cathedral.

Archbishop Legal died on March 10, 1920, in Edmonton's General Hospital. He had been suffering from diabetes and had been undergoing treatment at the hospital since early in 1920. His funeral was held from St. Joachim's on March 15, 1920. The burial took place in the Oblate cemetery at St. Albert on March 16, 1920. An editorial in the Edmonton Journal at the time of his death said: "On taking the place of Bishop Grandin he succeeded to great traditions and these he fully maintained. We can hardly exaggerate what this country, with its great development still to come, owes to the Oblate priests who came here even before the first settlers, and planted the seeds, not only of their religion, but of civilization in its broadest sense. Archbishop Legal was one of the few remaining links with the missionary era."

The Canadian West was developed by men of vision, and such a man was Archbishop Henry Joseph O'Leary, D.D. Though he cannot be classified as a pioneer, he was the man who saw Alberta, not only as a mission field for priests from Eastern Canada, but as a province which could easily supply its own priests and leaders, if given the opportunity. He saw Alberta as a land of tremendous potential and to that end he built and established many churches and institutions. In that respect, he too, was a pioneer, and a man of vision.

Henry Joseph O'Leary was born in Richibucto, New Brunswick, on March 13, 1879. He attended the local grammar school and later went to St. Joseph's College in Memramcook. In 1897 he entered the Seminary of Philosophy in Montreal and in 1898 the Grand Seminary. During all phases of his scholastic life he showed the brilliance which was later to characterize his priestly life. He was ordained a priest on September 21, 1901.

The early years of his priesthood were spent in Rome where he was doing post-graduate work in the Sacred Sciences. He received Doctorates in Philosophy, Canon Law and Theology. Returning to the Chatham diocese in 1905, he was stationed for a time at Bathurst. While there he built a convent for the Sisters of St. Martha, organized a parish at the mines, and made preparations for a second parish. In 1908 he was made Vicar-general of the Chatham diocese and in 1913 was appointed Bishop of Charlottetown, Prince Edward Island. Just prior to his consecration as Bishop of Charlottetown the cathedral there had been destroyed by fire. He completed the rebuilding of the Cathedral and in addition he built: a new Bishop's

residence, an orphanage, a small college for French-Canadians of the Magdalen Islands, an addition to St. Dunstan's University, and several churches and rectories.⁷

Archbishop O'Leary never spared himself in advancing the interests of the Church. Within five years the crypt of St. Joseph's Cathedral was built, churches at Bonnyville, Rosenheim, Lafond, Red Deer, and St. Alphonsus were established. Approximately forty other smaller churches and chapels were built. The convents of the Monastery of the Precious Blood and of the Assumption Sisters were founded. A new Rosary Hall was obtained, an addition was made to the Misericordia Hospital, the Good Shepherd Home was enlarged and St. Mary's Home opened. In addition to several separate schools, St. Joseph's College and The Western Catholic were projects begun and completed under his administration.

The acquisition of St. Joseph's Seminary, the opening of St. Andrew's parish, the arrival of new Religious Orders which included the Redemptorists, the Franciscan Sisters of the Atonement, Sisters of Charity of the Immaculate Conception, Sisters of Charity of St. Vincent de Paul, the Sisters of St. Joseph, and the Sisters of Service; all of these important events occurred during his rule. Still more important, the spiritual growth of the Archdiocese more than kept pace with this material advancement. The considerable number of Catholic institutions in Edmonton is a constant source of amazement to visitors here. A large percentage of these institutions owe their establishment to the zeal and foresight of Archbishop O'Leary.

Upon his arrival here in 1920, Archbishop O'Leary was faced

with the task of providing English-speaking priests to serve the increasing number of English-speaking Catholics in Edmonton and district.

The work of Archbishop O'Leary outside the city of Edmonton was impressive also. The number of parishes and hospitals almost doubled. His work in establishing hospitals, small as they were, is particularly noteworthy. Very often, the land for a charitable institution was donated. Subsequently, a Catholic school or hospital would be built there, operating on the proverbial "shoestring." Many of those institutions have grown and expanded tremendously. In Alberta there are thirty-two Catholic hospitals being served by fifteen different Religious Orders. In addition to having many institutions established, a considerable number of the Congregations to care for those institutions were located in the Archdiocese through Archbishop O'Leary's influence.⁸

One of the most noteworthy features about Archbishop O'Leary, and one which is seldom mentioned, was his tremendous optimism concerning the future of Alberta. From the time of his arrival in 1920, he spoke of the golden opportunities in the West, and particularly in Alberta. He claimed this to be the land of the future; he reiterated this fact many times, and even the depression failed to dampen his enthusiasm for the future development of this province. In this respect he was a quarter of a century ahead of his time. His sincere belief in the future greatness of this province was one of the main reasons for his many building projects; he was building for the future expansion which he felt certain to come. There was nobody in Alberta with a stronger love for this

province or who believed so sincerely in its future greatness.

During the lean depression years, when money was so scarce, His Grace was often faced with acute financial problems, a common ailment in those years. Many priests sought his aid in relieving distress; where possible, this aid was given. When it simply could not be done, the one requesting the help could be turned down so gently that he left the Archbishop feeling as if he had been given all he asked for. His Grace had an uncanny knack in judging people, and before the unsuspecting pastor could begin on his list of requests, his question was anticipated by the Archbishop who then told him in a roundabout way that there wasn't anything which could be done at the moment. Under a flow of persuasive eloquence the bewildered pastor left, no richer than he came, but with his head ringing with praises of his wonderful work. Since there wasn't anything he could do to alleviate such ills of the depression, Archbishop O'Leary made the best of a distressing situation.

He was a man noted for his humility and charity. Easily approachable, he set strangers at ease with his kind and gentle manner. Older Catholics in Edmonton still speak of his remarkable kindness. A product of a traditional and classical education, he epitomized the greatness which that system had to offer. A distinguished scholar himself, he strove with all the forces at his command to establish strong centres of Catholic education in Edmonton. A zealous and devoted priest, he sought to imitate the virtues of our Lord, and to have his priests do the same. A man of vision, he, more than any other, made possible the stable growth of Roman Catholicism in this city.

During the more prosperous years of World War II the Archdiocese

was able to pay off obligations incurred during the depression years.

New parishes have been started, some of them bringing in new city divisions, others being started to care for the overflow of older parishes. The new parishes of St. Agnes, St. James, and Immaculate Heart, were formerly served by one parish, St. Anthony's. St. Pius X Parish serves an almost completely new city development. During the war, the influx of many American personnel also posed problems of accommodation in some parishes, particularly in St. Andrew's. The person guiding and directing this growth and expansion of the Church in Edmonton for almost the past twenty years has been His Grace, Archbishop John Hugh MacDonald, D.D.

John Hugh MacDonald was born in Maryvale, Nova Scotia, on April 3, 1881. He attended the common school there and later went to St. Francis Xavier University from which he graduated in 1903. Following graduation he went to Rome for theological studies. He returned from Rome in 1906 and in December of the same year was ordained by the late Bishop Cameron in St. Ninian's Cathedral in Antigonish. From 1906 to 1911 he was an assistant professor at St. Francis Xavier University, teaching mainly English, Philosophy and Latin. From 1911 - 1914 he served as assistant pastor in St. Anne's Parish, Glace Bay. Transferred to New Waterford in 1914, he remained as pastor of St. Agnes Parish there for ten years. From 1924 to 1934 he served as pastor of Sacred Heart Parish in Sydney.¹⁰ Throughout the period of time spent in Cape Breton parishes, Father MacDonald was helping the people there solve their economic problems through "Adult Education." He showed his parishioners that many of their economic ills could be solved by establishing their own

co-operatives and credit unions. This "Adult Education" program in which Father MacDonald was so keenly interested had been promoted by St. Francis Xavier University, and was regarded by some as a very radical thing. It took courage to teach its doctrine among the miners, fishermen and farmers.

Father MacDonald was elected Bishop of Victoria on August 11, 1934. He was consecrated as Bishop on October 25, 1934, in St. Ninian's Cathedral in Antigonish. He remained as Bishop of Victoria until December of 1936 when he was appointed Coadjutor Archbishop of Edmonton with the right of succession. He became Archbishop of Edmonton on the death of Archbishop O'Leary, March 5, 1938.

Upon taking office as Archbishop he was faced with problems common to practically every diocese in Canada. The depression had brought about a severe drain on financial resources. Clouds of war were beginning to darken in Europe. There was not a sufficient number of clergy available for all the tasks which needed to be done. His skillful handling of affairs reduced the financial load to a point where it no longer gave rise to anxiety. Money was more plentiful during the war years and this helped to ease the burden. Many of his priests, men of the highest calibre, were allowed to enlist in the armed forces, giving Edmonton the highest ratio of any diocese in Canada. His work on vocations is particularly noteworthy. Like his predecessor he has also brought out many young men from Eastern Canada to serve in the Archdiocese and the number of native clergy is steadily increasing. His cherished project, the new St. Joseph's Seminary, was opened on September 12, 1957. The number of new parishes in the city and the Archdiocese, and the

growth in the number of Separate Schools, also bear witness to his administrative skill.

Archbishop MacDonald is convinced that the Church will maintain a healthy rate of growth in Alberta. He speaks highly of the spirit of freedom to be found in this province, particularly in regard to Separate Schools. His gratitude for the co-operation of the people here, their strong faith, and their willingness to help, is quite manifest. In 1956, His Grace celebrated the fiftieth anniversary of his ordination to the priesthood. They were fifty years of devoted service to God and to his fellow men.

On April 17, 1955, Catholics in Edmonton learned that a new Coadjutor-Archbishop had been appointed to assist Archbishop MacDonald in the administration of the Archdiocese. Archbishop Jordan, formerly Vicar-Apostolic of Prince Rupert, knows Edmonton well, having previously attended St. Mary's High School and St. John's College in the city. He was born in the parish of Euphall, West Lothian, Scotland, on November 10, 1901, the son of William Jordan and Margaret (Carroll) Jordan. During the summer of 1913 his family moved to Canada, settling in Taber, Alberta. From 1913 to 1917 he attended school in Taber and in 1917 the family moved to Edmonton where he attended St. John's Juniorate for boys who were studying to be Oblates of Mary Immaculate. The year 1921 - 1922 was spent at the Oblate Novitiate at Ville La Salle near Montreal. The years 1922 - 1930 were spent at the Scholasticates at Edmonton and Lebret, with some time spent in teaching at St. John's Juniorate. He was ordained to the priesthood on June 23, 1929, in Lebret, Saskatchewan.

Following ordination he spent four months at the newly founded St. Patrick's College in Ottawa. From there, Father Jordan, O.M.I. was sent to St. Augustine's Parish in Vancouver, B.C., where he served from March of 1931 until August of 1941. In 1941 he was named as Superior of Holy Rosary Scholasticate, Ottawa, for the province of English-Oblates, retaining this position until June 22, 1945, when he was named Vicar-Apostolic of Prince Rupert. He was consecrated at St. Albert on September 8, 1945, and installed at Prince Rupert on September 11. On April 17, 1955, he was named as Coadjutor-Archbishop of Edmonton and the consecration took place in St. Joseph's Cathedral on September 18 of the same year.¹¹

Each of the Archbishops and Bishops has made a special contribution to the growth of Christianity here. Bishop Grandin was especially noted for his sanctity; Archbishop Legal for his great work as a missionary; Archbishop O'Leary was the builder, and a man of keen foresight; Archbishop MacDonald has shown great administrative capacity. The work of Bishop Grandin made the tasks of his successors much lighter. Though each one has made a special contribution peculiar to the needs of the period during which he served, each one has also provided the leadership required. That is, their contributions were not limited to that work in which they became most noted, but embraced all phases of ecclesiastical endeavor.

1. Hermant, Rev. Leon, O.M.I., Thy Cross My Stay, Toronto, 1948, p. 13.
2. Letter to his brother Jean, May 8, 1897. (Collection de la famille Grandin), Archives of Postulation in Rome.
3. Ibid.
4. Hermant, op. cit., p. 132.
5. Acta Apostolicis Sedis, Commentarium Officiale, Typis polyglottis Vaticanis, Romae, MDCCCXIII, 1913, vol. 5, p. 182.

6. The Edmonton Journal, March 11, 1920, p. 4
7. The Western Catholic, September 16, 1926, p. 1.
8. Interview with Rev. E. Doyle, J.C.D., February 9, 1955.
9. Interview with Rev. James Holland, Professor of Church History, St. Joseph's Seminary, April 8, 1957.
10. Interview with His Grace, The Most Reverend John Hugh MacDonald, D.D., Archbishop of Edmonton, August 7, 1957.
11. Interview with His Grace, The Most Reverend Anthony Jordan, O.M.I., D.D., Coadjutor Archbishop of Edmonton, April 15, 1957.

CHAPTER VI

THE SEPARATE SCHOOLS

The first Separate School District in Edmonton, the St. Joachim's Roman Catholic Separate School District, No. 7, was constitutionally established towards the end of the year 1888 but there were school facilities, at least at intervals, even before this. As early as 1862 Brother Scollen had opened a school inside Fort Edmonton in order to accommodate the children of the Hudson's Bay employees. ¹

The Edmonton Public School District was formed in 1885. In 1888 the Roman Catholic population petitioned the Educational Council at Regina which was then the capital of the North West Territories, requesting permission for the establishment of a Roman Catholic Separate School District. This request was granted and in 1889 the first school under the jurisdiction of the Separate School Board was opened near the present F.C.J. convent. ²

Meanwhile, after the closing of the school in the fort in 1866, there was no school in the city solely for Catholic children. For a time Brother Lisée, who had come to Edmonton in 1883 with Father Grandin, O.M.I., held classes; and in 1886 a Mr. Saint-Cyr undertook the teaching of a regular class. ³ In 1888 Bishop Grandin succeeded in obtaining a few Sisters Faithful Companions of Jesus who arrived in Edmonton on October 11, 1888. Father Henri Grandin, O.M.I. gave them his residence while their convent was being built. The first teachers, Sisters Julia Coghlan and Anna O'Neill were in charge of forty to fifty children.

The first Board of Trustees consisted of Mr. George Roy, Chairman;

Mr. Luke Kelly, Treasurer; and Mr. Antonio Prince, Secretary. During its formative years the School Board charged a fee of one dollar a month to parents who were not ratepayers. The first tax rate was placed at eight mills on the dollar. The first assessment roll was prepared by Mr. A. E. Johnstone and the first trustee elected was Mr. George Roy. Mr. J. H. Gariépy and Mr. J. H. Picard, two men who gave long and distinguished service to the Board were elected in 1898 and 1899 respectively. In 1899 the Board purchased a building for the older boys. It was the old C.M.B.A. Hall and the first teacher there was a Mr. W. S. McNamara. From 1901 to 1905 Mr. Lucien Dubuc was Secretary of the Board. Mr. E. Tessier (later Monsignor Tessier of Morinville) held that position from 1905 to 1918. By 1905 it was felt that a new school was needed and a site was purchased on 103 Street. The school built there, St. Mary's, was completed on January 1, 1907. In 1908 the first unit of the present Sacred Heart School was completed, and was attended by a class which had previously been accommodated on 104 Street and Jasper Avenue. A four room addition was made to the school in 1911.

From 1893 to 1905 the School Board was headed by Mr. N. D. Beck, a prominent city lawyer. Nicholas Dominic Beck was born on May 4, 1857, at Cobourg, Ontario. He was the son of Reverend J.W.R. and Georgina (Boulton) Beck. For many years his father was Rector of the Anglican church in Peterboro, Ontario. He attended private schools and the Collegiate Institute of Peterboro. He later attended the Law School of the University of Toronto from which he received his law degree in 1881. He practised law in Peterboro until 1883 when he moved to Winnipeg.

As mentioned, his father was an Anglican minister. Indirectly, he is supposed to have been the cause of his son's conversion to Roman Catholicism. An avid reader, Nicholas picked up a book on the Catholic Church from his father's library at home. On noticing that the pages of the first chapter remained uncut he asked his father for the reason why. His father is reported to have answered that the pages were on papal infallibility and that there was no reason to read them; thus the pages remained uncut. Nicholas placed the book back in the shelves without any comment but soon after he began to study the teachings of the Roman Catholic Church on his own. After moving to Winnipeg in 1883 he continued the study of the Roman Catholic Church and finally went to see Father Leduc, O.M.I., who was in St. Boniface at the time. He informed him that he wished to become a Roman Catholic. The surprised Father Leduc immediately contacted Archbishop Taché for Beck was already a prominent personality in Winnipeg. Archbishop Taché and Father Leduc questioned him and he questioned and argued with them. They were amazed at his knowledge of the Catholic Church. Soon after, he became a Roman Catholic.

He remained in Winnipeg until 1889; while there, he also edited the Northwest Catholic Review. From 1889 - 1891 he practised law in Calgary as a member of the firm of Lougheed, McCarthy and Beck. In 1891 he moved to Edmonton and soon became crown persecutor, a position he held until 1907. From 1892 to 1907 he was also the city solicitor and in 1893 he was appointed Queen's Counsel. In 1902 he was named puisne judge of the Supreme Court of Alberta and in 1921 he became a member of the Appellate Division of the Supreme Court. In 1905 he was retained by the Dominion government as an advisor on the autonomy

bills of Alberta and Saskatchewan. He also held the following positions: Editor of the Territorial and Alberta Law Review; president of the Territorial Law Society and later president of the Alberta Law Society; a member of the Senate of the University of Alberta and chancellor of the same institution; a governor of the Catholic Church Extension Society in Western Canada; a member of the Council of Public Instruction in Alberta.

In politics he supported the Liberals for they promised a continuance of support for the Separate Schools. Judge Beck represented Bishop Legal in Ottawa in the struggle for Separate Schools, and he deserves a large share of the credit for their establishment in this province. Judge N. D. Beck died on May 14, 1928, while on a trip to Seattle.⁴

The St. Anthony's Separate School District No. 12 was established in 1894 and the first classes in Strathcona were held in the little chapel established by Father Lacombe in 1895. Classes were taught by two Sisters of the F.C.J. convent who crossed the river each day. This first school was abandoned as a classroom in 1901 when another room was built. The old school was annexed to the church as a sacristy.⁵ In 1902 the Sisters Faithful Companions of Jesus were relieved from their daily trip by the appointment of a lay teacher. The Sisters were later to return to the parish as teachers, from 1912 to 1919. The present St. Anthony's School was built in 1905. It remained as the only Separate School on the south side until 1913.

The North Edmonton Separate School District No. 19 was formed in 1911 and the first classes were taught in a rented room. A frame school was constructed during 1911 and was used until 1923 when a

brick school was completed. Those responsible for establishing this District were: Mr. A. Brière, Mr. P. Bernier and Mr. A. B. Lambert. In 1911 discussions began regarding the amalgamation of the Separate School Districts in Edmonton and Strathcona. The discussions bore fruit for in 1912 and 1913 the three Districts, St. Joachim's No. 7; St. Anthony's No. 12; and North Edmonton No. 19 were amalgamated under the name of the Edmonton Roman Catholic Separate School District No. 7.

The union of St. Anthony's School District with the other two was only a part of the greater amalgamation of Edmonton and Strathcona. In Strathcona, a four-room frame building was built on 76 Avenue and 105 Street in 1913. The building was later abandoned and replaced in 1925 by Mount Carmel School.

The North Edmonton Separate School District No. 19 had only been formed in 1911 and in 1913 it merged with the other two districts. A frame school had been erected in 1911 which did service until 1923 when a brick school, St. Francis, was constructed. During 1913, anticipating a boom, the School Board purchased sites on both sides of the river. Sites were purchased and two-room schools were constructed at North Edmonton, Elm Park (Calder), and Gallagher Flats. A four-room addition was also made to Sacred Heart School. Sites were then purchased in the Fairview subdivision on 110 Street, where a school was constructed, and at Hempbriggs (St. Andrew's). It was during the same year, 1913, that Mr. E. Tessier, now Monsignor Tessier of Morinville, became Superintendent. He remained in that post until 1918 when he began studying for the priesthood.

Plans made in 1913 for further expansion had to be changed in 1914 with the outbreak of war. Because of the increased high school enrolment, elementary pupils from the school on 103 Street were moved to rooms on 110 Street. During the school year 1913 - 1914, the Separate Schools in Edmonton had been in operation for twenty-five years. In addition to the oldest school on 110 Street, schools had been opened at 103 Street (High School), Sacred Heart, North Edmonton, Calder, Edmonton South (two schools), and Gallagher Flats. There were thirteen hundred pupils taught by thirty-seven teachers. Grandin School was completed in 1915 and a temporary classroom was also opened on the Fraser Flats. The small frame school at Calder was destroyed by fire in 1916 and a temporary building was established there. Fairview School was opened in 1917 but the Gallagher Flats School was closed the following years because of a decreased enrolment. After E. Tessier's resignation in 1918 he was temporarily replaced by D. J. Gilmurray who remained until 1919 when Dr. D. J. O'Dooley became Superintendent. St. Andrew's School was constructed on the Hempbriggs property in 1919.

Until 1922, the Medical Department of the Public Schools carried on a medical program for the Separate Schools. The Separate School Board inaugurated their own service in 1922, with Dr. J. H. Conroy as Medical Inspector and Miss L. Levasseur as School Nurse. This service was initiated by one of the trustees, Dr. F. A. French.

The first Boys' High School was opened during 1923 in classrooms in the 103 Street building. Father P. F. Hughes was the first principal. Girls' classes operated as a separate unit under Sister L. Hickey, M.A. The present Superintendent, Mr. A.A.O'Brien,

succeeded Dr. D. J. O'Dooley in 1924. The period 1923 - 1930 saw the following schools constructed or opened: St. Alphonsus, 1924; Dunvegan Yards, 1924; Mount Carmel, 1925; St. Edmund's, 1928; a building and a site on the Fraser Flats were purchased from the Public School Board. A Commercial High School Unit was organized by the Sisters of Charity of Halifax; a three-room building was built at the O'Connell Institute; a one-room school was opened in 1929 on the Ross Flats and a one-room addition was made to St. Andrew's School; finally, in 1930, the present St. Joseph's High School for boys was opened. Father F. W. Daly had been appointed Principal of the Boys' School in 1924. He remained in that position until his retirement in 1948. T. S. Magee was Chairman of the Board during most of this expansion period. The year 1924 saw the retirement of J. H. Gariépy, a trustee since 1898; in 1925, another valued trustee, J. H. Picard, retired. The year 1925 - 1926 also saw a brief strike for higher pay on the part of the lay teachers of the Edmonton Separate School Board. In the year 1929, the Edmonton Separate Schools had a total enrolment of 2400.

During the depression years, school finance proved to be a heavy problem for those connected with any phase of educational administration. The sale of debentures was practically impossible. In 1937, the Edmonton Public and Separate School Board, in conjunction with the city, refunded their debenture debts. The debentures which made up the debt were called in and exchanged for callable debentures due in 1967. Under this plan the debt will be retired by payment of annuity for a period of thirty years. Savings made by this debt readjustment were put to use for capital purposes. In 1938 a two-

room addition was made to St. Alphonsus. A second one-room addition had been made to St. Andrew's in 1937. One-room schools were opened in the Bonnie Doon area in 1932, and at St. Mary's Home in 1934. During the period 1930 - 1939, classes were opened in Home Economics and General Shop. Supervisors were appointed in Music and Physical Education.

The assessed value of the taxable property of the Separate School Board in 1938 was six and one-quarter million dollars. Operating expenses for the year were \$173,000. The total enrolment in 1939 was 2800.⁹

By the end of the school year 1956 - 1957, the Separate Schools of Edmonton had a total assessment of \$39,329,500. Sixty-three cents of every dollar raised by the Separate School Board comes from taxes on Catholic property owners. Thirty-four cents comes from government grants, and three cents of each dollar comes from other sources.¹⁰ The staff has 279 teachers and twenty-one special and part-time teachers. Seventy-nine hold one or more university degrees while 200 others have completed courses beyond Grade XII leading to a degree. Seventy-eight are priests or members of religious orders, and 201 are lay teachers.¹¹

After the completion of St. Joseph's High School in 1930 there were no new schools opened until St. John's was opened in 1940. For a time classes were taught in St. Vincent's High (Commercial) by the Sisters of Charity of St. Vincent de Paul. 1942 saw the opening of St. Clare's and St. Anne's. No others were opened until 1946 when St. Patrick's, St. James, and one in Jasper Place were started. St. Patrick's had formerly been known as Fairview, built originally

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in 1917. St. James was for a time known as King Edward Park School. Sacred Heart Parish received two new buildings in this period with the opening of Sacred Heart Annex in 1947 and St. Michael's in 1948. Although additions were being made from time to time, no new buildings were erected after 1948 until 1951. They were: St. Agnes, at first in St. Anthony's Parish, now in St. Agnes; St. Gerard's, St. Alphonsus Parish; St. Vital's, Saint Pius X Parish; St. Thomas, Assumption Parish; St. Margaret's, Immaculate Heart Parish.

1952 saw the opening of St. Peter's in St. Anthony's Parish, and St. Paul's in St. John the Evangelist in Jasper Place. Three more were opened in 1953: St. Basil's, St. Vincent's and St. Catherine's. The first layman to hold a position as principal under the Edmonton Separate School Board took office in 1955 upon the opening of St. Kevin's School. He was the late Mr. Frank Coffey who had given many years of conscientious service to the Edmonton Separate Schools. The first lay women principals of the staff of the Edmonton Separate Schools were Miss Mary Hanley, principal, St. Margaret's School, and Miss P. McConway, principal, St. Thomas School. They took office in 1951.

The year 1956 saw the greatest single expansion of any one year. In that year eight new schools were completed and opened. They were: St. Bernadette's in Beverly, Our Lady of Lourdes, Our Lady of Fatima, and Holy Cross, all in Jasper Place; St. Leo's, St. Helen's, and St. Dunstan's in the city proper. September of 1957 saw the opening of St. Gabriel's, St. Rita's, St. Gregory's, and St. Rose.

Since 1938, thirty-one new Separate Schools have been established in Edmonton, Jasper Place, and Beverly. In 1938 there were 2,800 pupils in the Edmonton Separate Schools. There are now 9,800, a truly phenomenal increase. As previously mentioned, the total assessment in June of 1957 was \$39,329,500. In 1938 the assessed value of taxable property was six and one quarter million dollars with the year's operating expenses marked at \$173,00. Operating expenses for the year 1956 were \$1,731,396. Even though we consider the decreased value of today's dollar compared to the dollar in 1938, the above figures serve better than any other evidence to show the tremendous growth of the Edmonton Separate Schools during the past twenty years.

That growth has been most gratifying to Catholics in Edmonton. It speaks much for their support of their schools; support which is absolutely necessary for the success of a Separate School system. In addition to that support, the success of the Separate Schools here has been due to the high calibre of trustees of the various Boards down through the years. This has been especially true under Superintendent A. A. O'Brien. Heading a devoted and capable staff, he has unobtrusively guided the operations of the Separate Schools for over thirty years. The goodwill existing between the Edmonton Separate and Public Schools is in no small measure due to his diplomatic policies. Finally, the success of the Separate Schools here in their growth and expansion is due to the sacrificing zeal of its religious members and to a small band of devoted teachers who have taught in the Schools for many years. These teachers remained with the Separate Schools even when more remunerative positions could be obtained elsewhere. Many of those teaching in the Separate Schools

only during the later and more prosperous years have reason to be grateful to those who made sacrifices in order to assure the successful operation of the Edmonton Separate Schools.

1. Lacombe, Rev. A., O.M.I., "Notice Historique sur les missions de Lac Ste- Anne, St- Joachim et de St- Albert," p. 7. (These notes were written in 1863 and may be seen in the archives of the Oblate Fathers, 9916 - 110 Street, Edmonton.)
2. Interview with A. A. O'Brien, Superintendent, Edmonton Separate School Board, April, 1955.
3. The Western Catholic, (Separate School Supplement), June 14, 1939, p. 1.
4. Interview with Mr. M. Martin, Father-in-law of Judge Beck, August 7, 1954.
5. The Western Catholic, (Separate School Supplement), June 14, 1939, p. 1.
6. Ibid., p. 5.
7. Interview with A. A. O'Brien, Superintendent, Edmonton Separate School Board, June, 1955.
8. The Western Catholic, (Separate School Supplement), June 14, 1939.
9. Interview with A. A. O'Brien, Superintendent, Edmonton Separate School Board, April, 1955.
10. Interview with L. J. Slavik, Secretary-Treasurer, Edmonton Separate School Board, June 20, 1957.
11. Interview with Miss K. Krausert, Secretary, Edmonton Separate School Board, June 5, 1957.

CHAPTER VII

RELIGIOUS ORDERS AND INSTITUTIONS

In the Roman Catholic Church there are many fields of labor for those who wish to devote themselves exclusively to the work of the Church. There are the Contemplative Orders for those wishing to live a highly spiritual life; there are many phases of charitable activity, such as hospitals and homes for the aged, or the young. There are schools and colleges, and schools in which special training is given. The work in all of these fields is so varied and embracing in scope that it includes almost all phases of human endeavor. Therefore, those who wish to join an Order have a wide variety from which to choose. These Religious Orders are of vital importance to the work of the Roman Catholic Church; certainly, the work of the Church would have been greatly impeded if such Orders did not exist. They have done tremendous work for the Church, especially since the Reformation. Indeed, some of them were formed in order to correct abuses and to bring about needed reforms within the Church. Others were brought into existence by the need for greater activity in the work of charity or in missions. Regardless of how they came to be organized, they have, and still are performing work of vital importance for the Roman Catholic Church.

In Edmonton there are twenty-six different Religious Orders, whose members are engaged in a wide variety of activity, from teaching in colleges to domestic work. The greater number of Sisters are engaged in work for the Separate Schools, and two

hospitals, the General and Misericordia. Since the arrival of the Sisters Faithful Companions of Jesus in 1888, Sisters have been teaching in the Separate Schools of Edmonton. It is doubtful whether the Separate Schools could have operated successfully except for the work of the Sisters. Certainly, there were periods during which the Separate School Board was hard pressed financially. Since there are many Sisters teaching in the Separate Schools, and they receive only a nominal salary, the financial load of the School Board is lightened considerably. Though some of the Religious Orders in the city are directly connected with one type of work, there are others which work in more than one field. For example, the Sisters of Charity of St. Vincent are engaged in teaching in Edmonton, but they operate a hospital in Hardisty. The Sisters of Providence (Kingston) manage St. Joseph's Hospital in the city and also run a Girls' Residence.

There are ten ¹ Religious Orders of Women whose main work in Edmonton consists of teaching in the Separate Schools. There are three ² such Orders engaged in hospital work in the city, one ³ Contemplative Order, two ⁴ Orders which care for charitable institutions, and five ⁵ Orders whose main work here is in domestic activity for certain institutions. All the Religious Orders of Men in the city are connected with educational institutions.

The history of St. John the Evangelist College began in 1908 at Pincher Creek, Alberta. The Oblate Fathers had a mission there and founded a juniorate to provide instruction for boys who wished to become missionary priests. The man who established the juniorate in 1908 was Reverend André Daridon, O.M.I. He remained as Rector

until 1920.

In 1910 the juniorate was moved to Edmonton because of its central location and also because it was closer to the areas being served by the Oblate Fathers. It was first located on 110 Street but in 1911 it was moved to Strathcona where a suitable site had been purchased. There were twenty-nine pupils enrolled during the first year in Edmonton. It had opened in 1908 with three pupils and one professor. The professor was Father Daridon.

Until 1930 the curriculum followed at the Juniorate of St. John the Apostle was that offered by the Ontario schools of the time. The Alberta curriculum, from grades eight to twelve inclusive, was adopted in 1930 in compliance with a government regulation for private schools. The college was affiliated with the University of Ottawa in 1928 and it agreed, after 1930, to continue granting credits for courses taught at the college. The government regulation of 1930 also made it necessary for teachers of grades eight to twelve to be licensed by the Alberta Department of Education.

In 1941, with the closing of the Jesuit College, the Oblate Fathers were asked to adopt the classical curriculum which had been offered by the Jesuits. The Juniorate of St. John the Apostle then became the St. John the Evangelist College where the principal aim was to give a classical education from grade eight to the completion of a degree course in Arts and to prepare boys for all the professions. Boys could also continue to take elementary courses for the priesthood.

In 1955 the Alberta Department of Education agreed to a resumption of the Ontario curriculum with the provision that grades eight and nine must be taught by Alberta-licensed teachers and inspected by Alberta

inspectors. The students would not be required to take examinations set by the Department of Education. The scholastic standing of any student leaving the college to attend a public school is determined by the staff of the particular school.

The "white house", containing a study room and classrooms, was constructed in 1918. Two new wings were added in 1921 - 1922 and a new gymnasium was completed a few years ago. In 1956 there were 221 students and a staff of seventeen. Reverend Henri Routhier, O.M.I., rector from 1931 to 1936, is now Vicar-Apostolic of Grouard. Reverend Valérien Gaudet, O.M.I., rector from 1944 to 1951, was the founder of the Oblate Missions in Bolivia in 1952. Most Reverend A. Jordan, O.M.I., Coadjutor Archbishop of Edmonton, was a former student and teacher at the college. ⁶

Another well-known Religious Order, the Jesuits, located in Edmonton in 1912. A famous teaching and missionary Order, the Jesuits have schools and colleges in many parts of the world. The Order was founded in 1534 by St. Ignatius Loyola and played a strong role in the "Counter-Reformation."

Efforts had been made since 1904 to establish a classical and commercial college in Edmonton. The first Order to be contacted was the Clercs of St. Viateur. Efforts made to bring this Order to Edmonton were not successful, so in 1906 negotiations with the Society of Jesus were started. These negotiations lasted, because of delays and disappointments, for several years. Finally, in 1912, Father Carrière, S.J., paid a visit to Edmonton and decided upon the foundation of a classical and commercial college.

Four acres of land were obtained on easy terms from the

Archbishop of Edmonton and construction was started in 1912. The location of the building was regarded as being only temporary for the Jesuit Fathers soon after their arrival here had purchased a large property directly opposite the University of Alberta, overlooking the North Saskatchewan. At the time it was felt that this site would in future years become the permanent location of the college. The construction of the building proceeded satisfactorily and in September of 1913 the Jesuit College was opened. Reverend Father Hudson, S.J., had been in charge of the construction phase of the new building.⁷

The Jesuit College had affiliations with the Arts department of Laval University and it adopted its high school courses to the provincial curriculum. For many years it was primarily French-speaking but it later became bilingual. In 1942, because of the dwindling number of students and financial difficulties, the College was sold to the Americans whose armed services personnel used it during the war. Today, the former Jesuit College is a tuberculosis sanatorium for Indians and Eskimos, and is known as the Charles Camsell Memorial Hospital.⁸

Shortly after his arrival here, Archbishop O'Leary began working for the establishment of a Catholic College which would be affiliated with the University of Alberta. He began negotiations with the Carnegie Foundation of New York which promised \$100,000 provided that the same amount could be raised through contributions.

The Brothers of the Christian Schools were offered the college if they would assume the responsibility of raising the money. Brother Alfred came from Toronto to organize the campaign. Donations came from

all over the province and in many cases the amount pledged was over-subscribed in three months, from November of 1925 to January of 1926. Many non-Catholics also contributed to the drive for funds. An old friend of Father Lacombe, Pat Burns of Calgary, donated \$20,000 towards the fund. The first classes were held at the Teachers' Summer School in July of 1927. The Catholic College was incorporated under the name of St. Joseph's College by an act of the Provincial Legislature. It was to have a board of eight governors with Archbishop O'Leary as chairman. Other members of the Board included Bishop Kidd, Brother Rogation, Brother Alfred, Dean Kerr, Judge Beck and Pat Burns. 9

The College was admitted to full participation with the Arts and Science Faculty of the University of Alberta. Philosophy, Ethics and History, were to be taught at the college by the college staff. Textbooks for these courses were to be chosen by the college with the endorsement of the University Council. Other Arts and Science courses could be taught in the college or in classes at the University depending upon agreements entered into with the governing body. The College also provides a residence for some of the Catholic students on the campus.

The Order placed in charge of St. Joseph's College, the Brothers of the Christian Schools, was founded in Rheims, France, during the late seventeenth century. It was founded by St. John De La Salle for the education of poor boys in charity schools. During the life of the Founder the Brothers became engaged in other work, such as Normal Schools for teacher training, and Perseverance Societies for working boys. They came to New York early in the nineteenth century. From there they established schools in Toronto and Montreal. Those

in Edmonton came here from Toronto; the first Superior here was Brother Rogation. Now, there are four Brothers of the Order here, under Brother Luke, Superior.¹⁰

The Franciscans, better known as a preaching Order, had also established a college in Edmonton in 1925. The cornerstone of St. Anthony's College was blessed and laid by Archbishop O'Leary on May 17, 1925. The initial work of erection was begun by Reverend Hyacinth Workman, O.F.M., Superior, (1925 - 1930).

The Franciscan Fathers first arrived in Edmonton in 1909, and along with administering the parish of St. Francis of Assisi, they have served many parishes and missions throughout the Archdiocese. In order to establish their work and to provide boys with a Franciscan training, the first wing of the College was opened in 1925 with nine boys. Each succeeding year saw the number of students increase so it was decided to build a new wing in 1931. The work was started under Reverend John C. Moyer, O.F.M., and by September of 1931 accommodation for forty boys had been completed. When the College had officially opened in 1926 there had been a registration of twenty-six boys. The new wing, built in 1931, was of reinforced concrete and brick construction and cost \$90,000. It contained offices, classrooms, dormitories, a chapel and infirmary. The wing was blessed by Archbishop O'Leary on October 4, 1931. An interesting feature of its growth was that the workmen on the project contributed toward the statue of St. Anthony which was placed in the niche of the tower. A new gymnasium was added in 1946. The present Rector of St. Anthony's College is Reverend Gandolph Wagner, O.F.M.¹¹

Another educational institution, slightly different in its aims,

was also started in 1925. In September of that year a house at 10621 - 92 Street was purchased with the intention of forming a Ukrainian youth centre to safeguard their faith, and to provide training for prospective farming leaders among them. The first Director of the Shevchenko Institute was Rev. P. J. Hughes, a man who also built many churches in the Archdiocese of Edmonton. He was assisted for a time by Rev. E. Q. Jennings. Father Hughes is now Monsignor Hughes of Estevan, Saskatchewan. In establishing the Institute it was hoped that a permanent educational youth centre could be completed. Plans for such a permanent institution were drawn up by the late Edward Underwood, an Edmonton architect.

The Christian Brothers of St. Joseph's College were asked by Archbishop O'Leary to take over the operation of the Institute in 1927. They were asked because they were operating a similar program at St. Joseph's College in Yorkton. They did undertake the work of the Institute for approximately two years but hesitated to expand because of difficult financial commitments at the College in Yorkton. They felt that the Ukrainian Students could be accommodated at St. Joseph's College in Edmonton. Moreover, conditions were becoming increasingly difficult and many students were unable to pay even the very low fees of the Shevchenko Institute. The Archdiocese again took over the administration of the Institute in 1929 but sufficient financial aid was not available and the Institute was permanently closed in 1932. The late Rev. Michael Leamy was the last Director of the Institute. ¹²

The work, motivated by the best ideals, was never completely successful. Its existence was a more or less precarious one mainly ¹³

because of poor financial support. The onset of the depression hastened the closing of the Institute in 1932. Work of the nature intended for the Shevchenko Institute is today being carried on by Ukrainian priests in Edmonton and Saskatoon, and in St. Joseph's College in Yorkton. The outlook for such work today is much brighter than it was in Edmonton during the late twenties and early thirties.

An educational institution for young boys, those from broken homes or orphans, was established here in 1922. It was operated from 1922 until 1951 by the Sisters of Providence. The Home was first located in the old residence of the Archbishop on 83 Avenue. Much of the credit for it must go to Monsignor Carleton, who was parish priest of St. Anthony's at the time.

One inconvenience suffered by the Home on 83 Avenue was the lack of recreational grounds and facilities. In 1941 a new Home was opened in North Edmonton at 67 Street and 128 Avenue. A former fire hall and police station, the building acquired had room for about one hundred boys. At first it was supported mainly by private donations but the good work being done there led to provincial and municipal welfare authorities taking steps to secure some government help. The Home was taken over by the Salesian Fathers in 1951.

The Salesians of Don Bosco is a religious Order dedicated to the education of youth. It is the third largest teaching Order in the Church, with schools and youth centres in fifty-eight different countries. It does not discriminate as to race, color, or creed. Their method lies in educating boys to form their complete personality, by providing lodging, schooling, and trades. The Salesians came to Edmonton in September of 1951 under Superior

Reverend Louis Massuero, S.D.B. In 1954 there was a city-wide campaign for funds. Many non-Catholic businessmen and firms took a generous and active part in the campaign. Following the conclusion of the campaign, a new building, large enough to accommodate one hundred and twenty-five boys, was erected in 1955. It is located on 52 Street and 127 Avenue. At present there are six priests and four brothers on the staff, under Superior Reverend Father Joseph, S.D.B. In their teaching they follow the academic and technical courses of the Alberta Department of Education. Pupils from the fifth to the ninth grades, inclusive, are taught.¹⁴

An important milestone was reached in the history of the Roman Catholic Church in Edmonton in 1927. In that year, the Scholasticate of the Oblate Fathers was taken over by the Archdiocese for the training of secular clergy only.¹⁵ The fact that the Archdiocese needed its own seminary is significant. A country or a province which supplies its own professional men and clergy is said to be mature. In most respects it has passed the frontier and trading period and is beginning to develop a culture of its own. During the frontier period, men are busily engaged in acquiring the bare necessities of life. They can ill afford the time or money required to obtain what is not absolutely necessary for survival under primitive conditions.

The first building of St. Joseph's Seminary was constructed in 1894; it was the community house or presbytery of St. Joachim's Church and was built under the direction of the parish priest, Rev. L. Fouquet, O.M.I. A Minor Seminary had been opened at St. Albert in 1900 and there were students there until 1913 when they finally

moved to Edmonton. In 1907, the Oblate Fathers found it necessary to increase their accommodation when the presbytery became their Provincial House. The addition made trebled the size of the original building. In 1917, the Provincial House was converted into a Scholasticate. In that year, the first diocesan seminarian in Edmonton, Emile Tessier, began taking some classes there, although he did not live at the Scholasticate. He had previously taken classes at St. Joachim's Rectory while working in the city. A few students for the Archdiocese were enrolled in 1918 but they lived in a house on 111 Street just south of the Precious Blood Monastery of today. Accommodation was insufficient so another addition was made to the original seminary building in 1919. This addition doubled the size of the then existing building. After this second addition the entire building was converted into a Scholasticate.¹⁶

Archbishop Legal, recognizing the need for secular priests, had opened the doors of the Scholasticate to them. He was succeeded in 1920 by Archbishop O'Leary who enrolled candidates for the Archdiocese and had them placed under the training of the Oblates. Before long, however, the increasing number of Oblate Scholasticates and Diocesan Seminarians necessitated a further change. Since the building was too small to house both groups an arrangement was made whereby the entire Scholasticate was taken over by the Archdiocese for the training of secular clergy only. This was in 1927; during June of that year the Oblates moved to Lebret, Saskatchewan. In September of the same year St. Joseph's Seminary was officially opened to train students for the Archdiocese of Edmonton. During the first year there was an enrolment of sixty-six students. They were under the direction

of the diocesan clergy assisted by the Reverend Doctors La Coste and Salles, O.M.I. The first Rector of St. Joseph's Seminary was the Right Reverend James C. McGuigan, D.D., Vicar-General of the Archdiocese.

During the 1920's, Archbishop O'Leary's influence was responsible for a large number of young men from Eastern Canada coming to swell the meagre ranks of clergy in Edmonton.¹⁷ Priests and seminarians came to Edmonton from England, Ireland, Ontario, Newfoundland, New Brunswick, Prince Edward Island, and Nova Scotia. There are also many working in parishes outside the city of Edmonton who came West at the request of Archbishop O'Leary. There were ten priests from St. Joseph's Seminary ordained in 1928.¹⁸ Of this 1928 class, Rev. P. J. O'Reilly and Rev. C. J. Foran went to Rome for post graduate work. They were the first diocesan students of the Edmonton jurisdiction to study in a Roman university.¹⁹

Monsignor McGuigan remained as Rector until May 15, 1930, when he was consecrated Archbishop of Regina. He was succeeded as Rector by Rev. M. C. O'Neill, the present Archbishop of Regina. He remained as Rector until 1939 when the present Rector, the Very Reverend Howard Griffin, D.D., was appointed. This scholastic year 1956 - 1957 was the last year in which the Seminary on 99 Avenue and 110 Street was used. Over 200 priests who studied at St. Joseph's Seminary have been ordained. The new seminary building is located on the St. Albert Trail, within the newly extended limits of the town of St. Albert. The tract of 126 acres on which it is built was purchased in 1954 from M. Durand, Count de Bernis, a French nobleman who spent some time in Edmonton early in the century. Before that, it had been the

home of a family named Kelly, and for the past forty years was farmed by the Dalhogury family.

Due to the increased enrolment after the war, Archbishop MacDonald in 1947 named the building of a new seminary as the chief project in an Archdiocesan campaign for funds. Other objectives were the payment of parish debts, the orphanages, and education. About half of the sum realized was reserved for the new seminary. This sum was built up over the next ten years so that it became possible to build a new seminary without too large a debt. The Parishes and Religious Communities of the Archdiocese contributed further funds in 1956 and 1957 to pay for furnishings. Construction began on March 8, 1956. The building was completed in time for occupancy on September 12, 1957. The total cost, including land, architectural and other fees, building, furnishings, and landscaping, was \$1,150,000. Designed to accommodate 100 students, it is so arranged that heating, kitchen, dining and chapel facilities are capable of handling an eventual 200 students.

In Alberta, the voluntary type of hospital pioneered in the field of hospital services. Church groups and religious orders followed closely upon the heels of the trader, and were usually the first to offer aid to the sick and needy. The first hospital in Northern or Central Alberta was established at St. Albert in 1881 by the Grey Nuns. It was part of the Youville Convent and was used by Doctors Harrison, Blais and Braithwaite of Edmonton. This hospital served the Edmonton district until 1895.

The Sisters of Charity of Ville-Marie (The Grey Nuns of Montreal), were founded by Madame d'Youville, a native of Quebec, in October, 1738.

They moved westward to St. Boniface in 1844 and in 1859 moved to Lac Ste. Anne where they opened a mission school. At the suggestion of Bishop Taché, they moved to St. Albert in 1863 and opened their hospital there in 1881.

In 1894 a group of doctors in Edmonton wrote Bishop Grandin, promising their support of a hospital should the Grey Nuns establish one in the city. The doctors who wrote this letter and pledged their support were: H. C. Wilson, H. L. McInnes, P. S. Royal, J. H. Tofield, J. D. Harrison, and E. A. Braithwaite. Both Bishop Grandin and the Superior General in Montreal gave their support and soon afterwards, Reverend Sister Brassard, Superior of the Orphanage at St. Albert, purchased forty-six lots from the Hudson's Bay Company at a cost of twenty-three hundred dollars. A petition was presented to the Edmonton town council asking for financial aid and the council voted one thousand dollars towards the project.

During the winter of 1894 - 1895, the material for the construction of the hospital was hauled. By December 17, 1895, the brick and stone thirty-five bed hospital was completed at a cost of thirty-thousand dollars. The first patient, S. Vankonghuet, was admitted by Dr. Braithwaite on December 16, 1895. Twenty-one patients were treated during December, but because of a shortage of beds the hospital was not officially opened until February of 1896.

A four-story addition and a new laundry were added in 1907. During 1908, a training school was organized under Sister Casey. The first class of six pupils graduated in 1911. In August of 1916, Sister Gosselin, who with Sister Marie Xavier had opened the hospital, became Superior. In order to meet increased demands for greater

accommodation a west wing and a south wing were added in 1920. At that time the entire hospital was remodelled to give the maximum service necessary. A five-story wing with a one hundred bed capacity was completed in 1940. St. John's Ward, a fifty-eight bed hut, was finished in 1947. In September of 1950 the excavation for a kitchen and a new wing of 200 beds was completed. This wing was opened in 1953. There is a total of 371 beds and sixty-nine bassinets in the General Hospital. The present Superior is Sister Alice Gauthier, s.g.m.

The hospital achieved Class "A" rating in 1922, and in 1924 the first interne was accepted. More than 1100 nurses have graduated since the nursing school opened in 1908. There are over 260 doctors on the staff, not including seventeen dentists. The hospital is also affiliated with the University of Alberta Medical School and is thus an integral unit in the undergraduate teaching program. It is fully accredited by the Joint Commission on Hospital Accreditation and is approved for rotating internship by the Canadian Medical Association and the American College of Surgeons. An active educational program is conducted under the direction of a Medical Staff headed by a staff member of the University of Alberta. In addition to the School of Nursing there are three other approved schools for those who wish to choose a profession in the hospital field. There is a School for X-Ray Technologists, one for Laboratory Technologists, and a School for Medical Records Librarians. ²⁰

The Misericordia Hospital is operated by the Sisters of Mercy. This Order was founded in Montreal on January 16, 1848, by Mrs. Marie Rosalie (Cadron) Jetté. Mrs. Jetté was a widow whose religious

name was Mother of the Nativity. She was encouraged in the founding of this Order by Bishop Bourget of Montreal. The first aim of the Order was, and still is, to help the unmarried mother and her child. The secondary purpose is hospital work. Nursing schools and closed retreats have been added throughout the years.

On various occasions Bishop Bourget had confided to the care of Mrs. Jetté, young girls who were to become mothers. The Bishop was always impressed by the care she gave the girls and in 1848 he asked her to take the lead in establishing the Soeurs de la Miséricorde (Sisters of Mercy). The Order developed gradually and the Sisters were asked to work in different parts of Canada and the United States. The Edmonton mission was the seventh of this Order to be established.

It was in March of 1900 that Father Lacombe, O.M.I., acting for his Bishop, officially asked the Sisters to establish here.

The following month, Father Leduc, O.M.I., was in Montreal to negotiate with the Superior General of the Order. It was agreed that four Sisters would come; the four left Montreal for Edmonton on May 29, 1900. The Superior of this first group was Sister St. Francis of Assisi. The four were accompanied by a lay nurse, Miss Mary Jane Kennedy of Ottawa.

Upon their arrival in Edmonton the Sisters stayed for three days with the Grey Nuns of the General Hospital. They then occupied a small house donated to them by a Mr. Roderick McCrae. They spent three months in this building, after which they obtained a more spacious and suitable one, consisting of a warehouse and shed, united by means of a corridor. The most urgent repairs and improvements

were immediately made so as to give a "Home" to more unmarried mothers. The first unmarried mother was admitted on June 26, 1900. A drive was organized for the collection of funds but it was unsuccessful, but with the number of admittances increasing, the work could no longer be carried on in the "Home." The foundations for the present hospital were laid in 1905 but five years were to elapse before it was satisfactorily furnished and equipped. The Sisters moved to the new building in March of 1906. From that time on the number of patients kept increasing. The new hospital was then incorporated as the "Misericordia Hospital." The School of Nursing was opened in 1907 under Sister St. Catherine of Siena. The first graduate, a Miss Sproule, finished in 1910. Graduation was presided over by Doctors MacDonnel and Revel.

Various additions were made to the hospital during the years, the latest in 1955. In 1911 the first rooms solely for illegitimate children were established; the construction of the north wing in 1922; the construction of the first nurses' residence, now the internes' residence, in 1937; the building of the maternity wings in 1940; a new nurses' residence of 150 beds in 1948; the opening of an east wing of forty-seven beds in 1952 and the building of a west wing in 1955. The bed capacity of the Misericordia Hospital is 402. It was approved by the American College of Surgeons in 1925 and in August of 1953 was accredited by the Joint Commission of Hospital Accreditation.

A Sister of Mercy, a graduate in Social Service from the University of Montreal, works with the Social Welfare Department to study the needs of unmarried mothers and to help in their rehabilitation.

The idea of establishing a charitable institution for the aged and infirm in the Archdiocese came from Archbishop O'Leary. The "Whyte Block" on 107 Street and 82 Avenue was purchased in 1927 for use as an Old People's Home. It was officially opened as a Hospital in 1929 with a staff of five Sisters of Providence, under Sister Monica. The first patients were mainly elderly people; there were a few bed patients. In 1931, the provincial government, seeing the need of a hospital for the chronically ill, authorized St. Joseph's as a hospital for that purpose.²²

During the late 1930's and early 1940's the authorities there were faced with serious problems of overcrowding. An expansion program was therefore undertaken. An addition which enlarged the hospital by one hundred and fifty beds was completed in 1948. A polio ward was opened in 1953 and a major expansion was completed in 1955.²³ The present Superior is Reverend Mother M. Anselm who was appointed in 1950.

The Sisters of Providence (Kingston) also operate another institution in Edmonton; it is a boarding house for girls and is known as Rosary Hall. During the First World War, with the development of a labor shortage, many women and young girls took over much of the work formerly done by men. The larger towns and cities received an influx of girls and young women hoping to obtain a better or an easier way of life than they had been accustomed to in the rural areas or villages. Many of them arrived in Edmonton with little knowledge of the city and without a place to live. It was with the intention of helping to care for these girls that in 1915 Archbishop Legal took action. This was not the first time he experienced this

You have the opportunity to participate in the following activities:

1. To attend the training sessions and to receive the necessary information.

2. To attend the training sessions and to receive the necessary information.

3. To attend the training sessions and to receive the necessary information.

4. To attend the training sessions and to receive the necessary information.

5. To attend the training sessions and to receive the necessary information.

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26. To attend the training sessions and to receive the necessary information.

27. To attend the training sessions and to receive the necessary information.

problem. Shortly after the turn of the century he had built a boarding house for Ukrainian girls coming to Edmonton from farming areas and from Europe. This home was located on 103 Street, just south of the Y.W.C.A. The building was owned by the Y.W.C.A. for many years but was sold a few years ago and remodelled. Today it is the Dr. Weinlos Clinic. In 1915, Archbishop Legal asked Reverend Mother Frances Regis, Superior General of the Community of the Sisters of Providence, to take over the work of caring for the welfare of Catholic girls living in Edmonton but whose homes were not here. The Order of the Sisters of Providence was founded in Canada in 1861, with St. Vincent de Paul as its Patron. The same Order had been operating a hospital in Daysland since 1908.

The work itself started in 1915, when the Sisters of Providence, under Superior, Sister Mary Clements, took up residence in a building on 104 Street. Shortly afterwards, greater accommodations were needed, and in May of 1916 they moved to larger quarters on 107 Street. It was then that the name of "Rosary Hall" was adopted for their boarding home. The institution was to provide a "home for girls away from home." During 1917 they also rented a house on 107 Street belonging to a Mr. Berubé. This became known as "Rosary Hall Annex." Work was carried on here until 1919 when the Annex was given up and the house of a Mrs. Lambert on 106 Street was purchased. Sister Mary Clement was Superior from 1915 to 1919, followed by Sister Mary Carmelita from 1919 to 1925. In 1924, the J. H. Gariépy residence was obtained, an addition costing \$30,000 was made to it in 1925, all being known as Rosary Hall. This building enabled the Sisters to carry out their work in more suitable surroundings. 24

An institution differing somewhat to those already described is the Marian Centre. The movement which led to the establishment of the Marian Centre was started by Baroness de Hueck, now Mrs. Eddie Doherty. The purpose of such establishments was to combat materialism in its various forms, including communism. By working with the poor and unfortunate, and by living under the same circumstances, the organizers of the movement strive to attain their objectives. In addition to the Marian Centre in Edmonton there are similar establishments in Combermere, Ontario; Whitehorse, Yukon; Portland, Oregon; and Winslow, Arizona. Each House is named in honor of the Blessed Virgin. Mrs. Doherty opened the first Centre in Combermere in 1946. Previously, she had worked among Negroes in Harlem and Chicago, in an effort to combat communism among them.

The first building in Edmonton was a small house on 95 Street, opened on May 31, 1955. It soon proved too small; consequently, three lots were purchased on 98 Street with the intention of building at a later date. There are two houses on 98 Street presently being used to serve those who seek help. The Marian Centre itself is at 10528 - 98 Street, and next door is its counter-part, St. Joseph's. Father Briere of St. Joseph's Seminary played an important part in helping to establish the Centre here. At the present time, July, 1957, there are two girls and one boy on the permanent staff, under the direction of Miss Dorothy Phillips, a former personnel director for the Blue Cross organization in Montreal. The Centre also receives voluntary help from Catholic organizations throughout the city.

Of those served by the Marian Centre, the great bulk is composed of transient workers. Many of them are unable to hold a job long

because of lack of skill or ability. Therefore, they must seek help. Another segment of the populace which frequents the Centre regularly is the old-age pensioners. By receiving two free meals a day they can stretch their pension to cover their room rent and personal needs. The smallest group served by the Centre is the alcoholics. They come to seek food and clothing and are desperately in need of guidance and help in order to rehabilitate themselves. A building, estimated to cost \$64,000, is being erected behind the present Marian Centre; it will enable the workers to expand and continue their efforts. The money for the building comes entirely from donations, as does the food and clothing which is given out daily at the Centre. The food and clothing is supplied to the Centre by city firms, parishes, and individuals.

The charitable and educational work of the Church could not be carried out without the aid of the institutions described. Through those institutions many non-believers or "scoffers" of religion are brought into contact with Christianity. Many people have no contact with Christianity except through such institutions. Many young people trained in these educational institutions often devote their lives to the same type of work, mainly because they have received Catholic education. They go on to teach, to work in hospitals, in homes for the aged, in orphanages, and in missions. Thus, through such institutions, the Catholic Church is assuring itself of a supply of clergy and Sisters, is performing much of her educational and charitable work, and is contacting many who would otherwise have no contact whatsoever with Christianity. This is true in Edmonton as well as in other parts of the world.

1. See Appendix B, pp. 150 - 157.
2. The three Orders engaged in hospital work in Edmonton are: The Sisters of Charity (Grey Nuns of Montreal), The Sisters of Mercy, and The Sisters of Providence (Kingston).
3. The Contemplative Order in Edmonton is the Sisters Adorers of the Precious Blood. They arrived here in 1925 at the request of Archbishop O'Leary "to establish a powerhouse of prayer in the Archdiocese." The Foundress of the Sisters Adorers of the Precious Blood was Mother Catherine Aurelie of St. Hyacinth, Quebec (1833 - 1905). Unable to decide what religious community to join, she was finally advised by the Archbishop of Montreal to acquire a secluded dwelling and establish a new cloistered community of Adorers of the Precious Blood, daughters of Mary Immaculate. A decree of 1861 formally established this new cloistered community. It was approved as a world wide Institute by Pope Leo XIII in 1896. This Contemplative Community, sometimes referred to as a "Cloistered Order," is devoted to prayer and reparation. The first Superior in Edmonton was Mother Mary Immaculate Heart. She remained as Superior until her death in 1953. The present Superior is Mother Mary of the Rosary. From the Edmonton Monastery, seven other monasteries have been established in the following dioceses: Charlottetown, Vancouver, Regina, Pembroke, Calgary, St. Paul, and one in Japan.
4. The two Orders which care for charitable institutions in Edmonton are: The Sisters of Our Lady of Charity of the Refuge, and the Franciscan Sisters of the Atonement. Sisters of Our Lady of Charity of the Refuge: This Religious Order was founded by St. Jean Eudes in 1641. Its purpose was to do and promote works of charity, particularly among delinquent girls and those from broken homes. The first foundation of the Order in North America was made at Buffalo, New York, in 1855. These Sisters came to Edmonton on March 19, 1912, from Pittsburgh, Pennsylvania, at the invitation of Archbishop Legal. Following their arrival in Edmonton in 1912, with Mother Mary of St. Leo as Superior, the Sisters opened a House at 111 Street and 99 Avenue to care for delinquents. They remained there until December of 1918 when they moved to 11409 - 96 Street. This building was enlarged in 1921 in order to care for orphans and poor children in need of a home. By 1928 the building was too overcrowded to allow the admittance of any more children. Under the jurisdiction of Archbishop O'Leary the children (orphans) were moved to the O'Connell Institute, opened in 1928. In 1948 Archbishop MacDonald made it possible for the Sisters to put an addition to the O'Connell Institute. In 1951, the present Good Shepherd Home was built on the grounds adjoining the Institute. The older girls were moved to the Good Shepherd Home and the dwelling at 96 Street was sold. Another addition was made to the O'Connell Institute in 1955 and was opened in 1956. At the present time both Homes are well filled. The Good Shepherd Home is filled to capacity with 105 girls, while the O'Connell Institute has an average of 140 children. The present Superior of the Sisters of Our Lady of Charity of the Refuge in Edmonton is Mother Mary Immaculate Heart. There are eighteen Religious, three Junior Professed, four Novices and two Postulants in the Order in Edmonton. Franciscan Sisters of the Atonement:

The Sisters of this Order came to Edmonton in 1926 at the invitation of Archbishop O'Leary; they came from Graymoor, New York. The first Superior of the Order in Edmonton was Sister Aloysius, S.A. (1928 - 1931). A small rented house in Sacred Heart Parish was their first convent. Within a short period of time a larger location was acquired at 9618 - 106A Avenue, for the purpose of providing a residence for Catholic girls from rural districts who came to Edmonton to continue their high school education. In addition, the Sisters undertook parish visiting in the homes, census taking, acting as interpreters for immigrants, and holding English classes for them. Catechetical classes were held at Fraser Flats, Beverly, and Holy Rosary Parish weekly. Instructions for preparation for First Communion and Confirmation were conducted during the summer in outlying districts. This work was carried on for six years, but during the depression the work for high school girls gave place to the establishment of a Home for children. This necessitated their moving from 9618 - 106A Avenue to the present location at 11035 - 92 Street. At the new location the main efforts of the Sisters are devoted to the children at the Atonement Home, and to the summer camp at Lac Ste. Anne. The Atonement Home provides for the spiritual and physical development of the child, by religious instruction along with education, food, clothing, shelter, medical attention and recreation. Boys between the ages of three to twelve years, and girls from three to fifteen years, are accepted for admittance. A kindergarten is conducted for children residing in the Home, and from the immediate locality. Children of school age attend St. Michael's and Sacred Heart Schools. The Sisters also make weekly visits to hospital patients and teach catechism in the summer. There are approximately eighty-five children in the Atonement Home. They are cared for by six Sisters, including Sister Stanislaus, S.A., Superior.

5. See Appendix C, pp. 158 - 161.
6. Drouin, Rev. E., O.M.I., Files of St. John the Evangelist College, March 10, 1957.
7. The Western Catholic, January 26, 1928, vol. 8, pp. 1 and 5.
8. Ibid.
9. The Western Catholic, May 19, 1957, pp. 1 and 5.
10. Brother Luke, Rector, St. Joseph's College, March 11, 1957.
11. Wagner, Rev. Gandolph, O.F.M., Rector, St. Anthony's College, April 25, 1957.
12. Sacred Heart Academy, Regina, (Letter from Monsignor P.F. Hughes to Author, July 31, 1957.).
13. Interview with Rev. E. Doyle, J.C.D., February 9, 1957.
14. Father Joseph, S.D.B., Superior, Salesians of Don Bosco, March 8, 1957.
15. Interview with Rev. James Holland, Professor of Church History, St. Joseph's Seminary.
16. CF. Letter of Father Forbes, O.M.I., to Archbishop Jordan, O.M.I., Coadjutor Archbishop of Edmonton, February 28, 1957. (A copy is kept in the files of St. Joseph's Seminary in the Chancery Office.)
17. It was during this time that Fathers McGuigan, Nelligan, Jennings and O'Neill came to Edmonton. Those in Edmonton now who came from Eastern Canada during the time of Archbishop O'Leary include:

Monsignor Carleton
 Monsignor O'Gorman, Sacred Heart
 Monsignor Foran, St. Anthony's
 Monsignor Griffin, St. Joseph's Seminary
 Monsignor MacLellan, St. Joseph's College
 Father O'Neill, Assumption Parish
 Father Wall, St. Michael's
 Father Burke, Immaculate Heart
 Father Merchant, St. Agnes
 Father O'Reilly, St. Edmund's
 Father Mark Murphy, St. Andrew's
 Father Adolphus Gillis, St. John the Evangelist
 Father Francis Gillis, St. Pius X
 Father Daly, Sacred Heart
 Father Martin, St. Clare's
 Father Prendergast, Assistant at St. Clare's
 Father Britton, St. Theresa's
 Father Donahue, St. Patrick's
 Father Holland, St. Joseph's Seminary (from England)
 Father Green, Rosary Hall (from England)

18. Those who were ordained during the completion of the Seminary's first year were:

Rev. R. Malone
 Rev. J. Murphy
 Rev. D. W. Martin
 Rev. R. J. O'Neill
 Rev. P. Heffernan
 Rev. A. J. Houle
 Rev. J. Aherne
 Rev. W. J. McLeod
 Rev. D. Marchand
 Rev. J. A. Coursol

19. St. Joseph's Seminary Files, Archdiocesan Chancery Office.
 20. Sister Alice Gauthier, s.g.m., Superior, Edmonton General Hospital, April, 1957.
 21. Sister Ste. Madeleine de la Croix, Superior, Misericordia Hospital, April, 1957.
 22. Pamphlet published on the twenty-fifth anniversary of St. Joseph's Hospital, Edmonton, 1952.
 23. The Western Catholic, January 21, 1948, p. 1.
 24. Sister Mary Ildefonsa, Superior, Sisters of Providence (Kingston), March 30, 1957.

CHAPTER VIII

ROMAN CATHOLIC ORGANIZATIONS

Within the Roman Catholic Church there are many groups of lay people organized to help carry out certain forms of parish activities and social action, under the direction of a priest or a competent lay person. Every parish has its various clubs; the Catholic Youth Organization, the Holy Name Society, the Altar Society; clubs such as these are common to many parishes. There are also some peculiar to certain parishes or institutions. All of them do valuable work, much of this work passing unnoticed by many Catholics.

In some cases lay organizations or competent lay personnel can work for the Church more effectively than the clergy. They have more opportunities in some fields to spread the teachings of the Church and to show good example in their daily life. The financial problem is often solved in large measure due to the energetic work of parish workers who organize and supervise fund raising campaigns, either to pay off debts or to build new institutions and churches. There are many phases of work in the Church which are being effectively carried out by lay organizations. Study clubs, instructions, fund-raising, which is almost a constant problem with all churches, building projects, and social work; all can be done to a certain extent by capable organizations. Certainly, the load of many pastors is lightened by competent lay organizations.

To Catholics, the month of February is usually known as "Catholic Press" month. It is during this time especially that Catholics are exhorted to support and follow the teachings of the Church which are carried in the Catholic press. Many Catholics are ignorant of the Church's teachings on matters about which Catholics should be well informed. For this reason the Church tries to bring to the attention of Catholics, topics which should be known.

The Archdiocese of Edmonton publishes a weekly newspaper, The Western Catholic. Its organization and publication were mainly the result of efforts put forth by Archbishop O'Leary. The first issue of The Western Catholic appeared on June 23, 1921, and for the first few months the editor was Father McGuigan.¹ The paper had its own printing plant under the title of the "Great Western Press Ltd." It was published in 1929 for one year by Henry J. Roche. In 1930 and 1931 it was published by "La Survivance Printing." In 1932, with publishing costs mounting, it was transferred to Wainwright but was returned to Edmonton in 1933.

Among the editors who have helped the paper fulfill its role in expressing the teachings of the Church were: Reverend J. A. MacLellan, Reverend Doctor A. B. MacDonald of Calgary, Reverend Hugo Doyle in 1932, and Reverend R. V. Britton, 1933 - 1949. The present managing editor, Reverend A. D. O'Brien, took over in 1949. The offices of the paper are now located at 151 Street and Stony Plain Road.²

Closely allied with The Western Catholic in helping to spread Catholic teachings is the Catholic Truth Broadcast. The first broadcast was inaugurated on November 1, 1936. Monsignor O'Gorman

of Sacred Heart Parish delivered the first sermon. The use of radio as an effective means of communication has proven invaluable.

Today, television is proving its worth in the same way. The Catholic Truth Broadcast is heard on Sunday afternoons and is now under the direction of Reverend R. V. Britton of St. Theresa's Parish.³

The date of the first meeting of the Catholic Women's League was November 7, 1912. This meeting was called by the late Katherine Hughes following a visit to Edmonton by L'Abbé Casgrain who came west to organize some form of Catholic action in the matter of immigration.⁴

The Edmonton subdivision of the Catholic Women's League is the oldest branch in Canada. The first work done by the League in Edmonton was to open a free employment bureau for girls and women immigrants newly arrived from Europe. It was only in operation for a month when it became apparent that a permanent centre was necessary. This centre would be designed to care for girls and women who were ill or out of work. As a result, the first C.W.L. "home for girls" was established.

As the work grew, the need for larger quarters arose. In 1916 the Sisters of Providence were asked to take charge of the "home." Shortly afterwards, in 1917, the name of Rosary Hall was adopted; this name has since been given to similar centres operated by the C.W.L. throughout Canada. Rosary Hall came to care, not only for immigrant girls, but also for many other girls from Alberta who were employed in the city. The first executive officers in the formation of the League in Edmonton were: president, Mrs. Samuel

J. Gorman; vice-president, Madame W. Gariepy; treasurer, Mrs. M. J. Tehan; chaplain, Reverend A. Naessens, O.M.I.

The charitable work done by the C.W.L. has grown to include: church extension, assistance to orphanages, education, social welfare, a vast array of parochial activities, war work, work with the Sisters of Service; and today, it adds its voice to those combatting the scourge of indecent literature. The motto of the C.W.L. is "For God and Canada." Their crest is a Cross surrounded by a circle. The Cross is a symbol of redemption - the circle typifies an endless chain of service; a sisterhood of women founded on a basis of charity towards each other. ⁵

The Edmonton Diocesan Subdivision of the Catholic Women's League was organized in September of 1922. The motivating personality behind its organization was Mrs. J. J. Duggan of Edmonton who became the first president.

The first Diocesan Convention was held in September 9 and 10, 1922, in Edmonton. Speaking to that Convention, Mrs. Duggan said: "We, however, have reason for an honest pride; not the pride of place or accident of geographical position, but that honest, honorable pride one feels in the accomplishment of a work well done. The Catholic Women's League of Edmonton is the oldest among the many Leagues in Canada. We are the pioneers - we, in this faraway city, blazed the trail long years before the larger centres of the east. In the spring of 1913 our first meeting was called to order, and our first President, Mrs. Samuel Gorman, elected, and from that day to this our regular meetings have assembled, and our minutes have

been kept at each consecutive gathering. Our work has moved, now slowly, now more rapidly, according as urgency impelled, and looking back now over a brief nine and a half years, our past is its own sufficient defence, and we have kept true to our motto, "For God and Canada" for in these words one can find the sum and substance of Catholic life."⁶

The Catholic Business Girls Club was also closely connected with the work of the Catholic Women's League. The object of the Club was to provide a common meeting place for Catholic girls, so as to widen their acquaintanceship with other Catholic girls in the city. The Club was formed in June, 1922, with Miss Edna Bakewell as the first president. It proved especially beneficial to those girls whose homes were not in the city. Taking an active part in all Catholic activities, it also acted as a junior organization for the Catholic Women's League. A driving force behind its organization was one of the leading Catholic women of the time in Edmonton, Mrs. J. J. Duggan.

Another organization closely related to the C.W.L. is the Catholic Business Women's Club, which had been known as the Margaret Duggan Subdivision of the C.W.L. It later became the Catholic Girls' Club, and later still, a Junior C.W.L. During the early 1940's the organization split again and the older and married members carried on as the Margaret Duggan Subdivision of the C.W.L.⁷ During 1954 the Club was reorganized under the title "Margaret Duggan Business and Professional Subdivision of the C.W.L.", with objectives slightly different from the earlier Catholic Business Girls' Club. It was designed to accommodate

those women who wished to aid in parish or charitable works, but whose interests differed from the older, married women of the C.W.L. It is comprised mainly of young business and professional women. In Edmonton their efforts have been largely directed towards the rehabilitation of returned servicemen, and in working with some of the religious and charitable organizations in the city. The first president in 1954 was Mrs. M. Boyle, who was also the charter president of the Margaret Duggan Subdivision of the C.W.L. At the present time, Mrs. E. O'Connor is the president of the organization. 8

The Edmonton Council of the Knights of Columbus, No. 1184, was the first instituted west of Winnipeg. A Council had been organized in Winnipeg in 1902 and a Mr. T. D. Deegan of Winnipeg was appointed Territorial Deputy for the prairies. The first organizational meeting was held on August 26, 1906, and on November 1, 1906, a charter was granted the Edmonton Council. The installation of the Council took place on January 5, 1907. The first officers included: Hon. N. D. Beck, Grand Knight; H. M. Matin, Lecturer; J. Cormack, Advocate; H. J. Sullivan, Deputy Grand Knight; His Honor L. Dubuc, Chancellor. On July 1, 1914, the Edmonton Council organized the Fourth Degree. In 1932 the Silver Jubilee of the Order was celebrated in the city. The ninth state deputies of Canada attended the ceremony. 9 The Council has always taken a part in city activities. During the influenza epidemic of 1919 it donated money to aid the afflicted. It has donated prizes for scholastic endeavour in our Separate Schools, sponsored athletic teams, furnished a ward in the General Hospital, and has aided substantially in supporting St. Mary's Boys' Home.

The Catholic Welfare Bureau in Edmonton was established in 1935. Father Ryan, who in 1931 became pastor of St. Andrew's Parish, was called in 1935 to aid in the establishment of such an organization, and he became its first Director. The immediate¹⁰ cause of this organization being formed was the depression. A unified system of caring for those who felt the wrath of the depression was necessary. Rectories and Convents were besieged by men seeking a meal or some clothing. The vast majority of these men were sincere and honest. Conditions were such that they had to resort to begging. As usual, there were some who made a "good thing" of their sad plight but by far the greater number would have been working if the opportunity was available. In order to give some organization to the charitable services it was felt that a centralized bureau was necessary. The object of the Catholic Welfare Bureau was to help the poor and needy with food and clothing, employment and counsel. The need for this Bureau did not originate or end with the depression even though the depression served to emphasize such a need.

During the Marian Year of 1954 Pope Pius XII urged Catholics to a greater participation in various phases of social action. It was in trying to follow this directive that the Catholic Information Centre came into being. Rooms were first rented in the McLeod Building in June of 1954. Much of the credit for its organization and initial operation is due to Reverend W. Irwin and Reverend E. Doyle.

Sister Jackson of the Sisters of Service was loaned to the Archdiocese for a period of six months in order to help get it

established. The Centre itself was opened on January 2, 1955. Sister Jackson was also the secretary of the Confraternity of Christian Doctrine; it was hoped that both groups could join to give the necessary service. She remained until the end of June, 1955, and Miss Angela Doyle took over her duties, remaining in charge until the end of January, 1957. On January 2, 1957, the Centre was moved to its present location. Following the departure of Miss Doyle, Mrs. Catherine Doherty assigned a staff worker from the Marian Centre, Miss Marie Thérèse Langlois.

The Centre was moved to its present location in order to allow room for a chapel and immigration counselling. At the beginning of Lent in 1957 Archbishop MacDonald gave permission for daily Mass each weekday at noon. After the first day increasing numbers made two Masses necessary. The Catholic Information Centre is designed to promote knowledge of the Catholic Church. Any who desire to do so may call in at any time to obtain information. Questions are answered and pamphlets and literature are given out to inquirers.¹¹

The Catholic Immigration Counselling Service was organized during late 1955 and early 1956. Much of the work was done by Reverend C. Van Acht. A number of priests had come to the city from Europe, including three Polish and one Lithuanian priest, Father Jurksas, who established a mission for the Lithuanians.

The three Polish priests worked with newly arrived Poles and served in Polish parishes which had been established for a number of years. The Salesian Fathers worked with Italian immigrants. Father Joseph of the Salesians worked with the Hungarians until early 1957. At that time, so many Hungarians were coming that

Father Hamor, a Salesian Father from Hungary, began full time work with them. In late 1956, Father Bertsch, a Pallottine Father, began work among the newly arrived Germans.

The Catholic Immigration Counselling Service was established when Archbishop MacDonald appointed Father Robert as Director, with Fathers Van Acht and Bertsch on full time work. At present there are three priests working full time on immigration. They are: Father Van Acht, Father Bertsch, and Father Hamor. Their office is located in the Catholic Information Centre.

The work done by the three priests consists of dealing with the government officials in the Immigration Building, serving immigrants by helping them to find jobs and housing, arranging for classes in English and often giving the classes themselves, instructing converts and helping those who wish to marry. On occasions, they go to country districts, where, aided by the local pastor, they hold meetings for new arrivals. Catholics in country parishes can also apply to the counselling service for families who wish farm work.¹²

The work of the various organizations described gives an indication of the number and types of organizations found in the Catholic Church. There are others which are not described here; but one may gain from those described an estimate of the work being done. The work being carried out through press and radio, through women's organizations, by the Knights of Columbus, and by special organizations directed by the clergy, is all part of a greater design to teach and to help the unfortunate; briefly, to work for the Catholic Church by doing the work of the Catholic Church.

1. Interview with Rt. Rev. J. A. MacLellan, former editor of The Western Catholic, May 20, 1957.
2. The Western Catholic, November 5, 1942, p. 1.
3. Ibid.
4. Interview with Mrs. D. M. O'Brien, Edmonton, former National Secretary of the Catholic Women's League of Canada, March 8, 1957.
5. The Western Catholic, October 12, 1932, p. 1.
6. Ibid.
7. Interview with Mrs. M. Boyle, Edmonton, Charter President, May 10, 1957.
8. Ibid.
9. Downey, M.M., Old Timers' Association, Edmonton, November, 1937, (Notes compiled on the Biographies of Western Pioneers and History of Settlements of Western Canada.).
10. Interview with Rev. E. Doyle, J.C.D., August 11, 1957.
11. Interview with Rev. E. Doyle, J.C.D., August 11, 1957.
12. Interview with Rev. E. Doyle, J.C.D., August 11, 1957.

CHAPTER IX

CONCLUSION

The history of the Roman Catholic Church in Edmonton is primarily a story of growth and expansion; secondly, it is the story of the fusion of two major racial groups, the English and the French-speaking Roman Catholics. Both aspects of this story have given rise to problems, each totally different in nature but at the same time, closely intertwined. The tremendous growth and expansion of Edmonton brought to a head the racial issue, a problem which had been smouldering for some years. In its early years of growth, this problem was not considered as such; it was looked upon as a natural phase of growth and that is exactly what it was. However, with the passing of years, and with the culture of this region undergoing a change from a more or less primitive basis to a more settled agricultural society, a change in methods was needed in the religious field to cope with changes in other phases of social growth. Religion is not only a spiritual growth on the part of a human being, it is also a social growth.

From the 1870's until the First World War, there was a fairly steady flow of new settlers to this region, with the exception of a lag in the 1880's. This flow was particularly evident in the decade 1900 - 1910. The land seekers of the 1880's, the prospectors of the 1890's, the great increase in immigrant homesteaders between 1890 and 1915, along with the westward movement of many Canadians from Eastern Canada who were seeking to assist and share in the growth of the West, and finally, the discovery of large oil deposits near

Leduc in 1947; all of these factors were responsible for the growth of this region and of this city. In the same manner they are the reasons for the growth of the Roman Catholic Church here. Roman Catholicism in Edmonton has grown with the city, has shared in the city's prosperity and adversity, and today shares in the steady but rapid growth which is making Edmonton the second fastest growing city in Canada.

The arrival of Father Remas, O.M.I., in 1853, marked the beginning of the work of the Oblate priests in this region. Until 1920 ecclesiastical jurisdiction here was directly under the control of members of the Oblates; the year 1920 marked a change. In that year, a secular priest was appointed as Archbishop of Edmonton. No longer was the district regarded as a strictly missionary field.

This had been evident for some years for in 1912 orders came from Rome that the seat of ecclesiastical authority for the northern part of Alberta was to be located in Edmonton, a newly-created Archdiocese. This meant that St. Albert was being replaced in its capacity in the work of the Church; St. Albert, with its distinguished record as a mission centre of the Roman Catholic Church. The vast number of Catholics coming to the district, and who were not French-speaking, needed and wanted priests of their own cultural outlook. Spiritually, they could be cared for by the Oblates but they could be better served in entirety by priests who understood their way of life, their traditions, their language, and their customs. Archbishop O'Leary, a man of vision and tremendous personal charm, was appointed to bridge the gap between the missionary period of the Oblates and to establish in Edmonton an ecclesiastical centre ready and willing to cope with

the problems of a new era; to care for an increasing number of English-speaking and other linguistic groups of Catholics. He was to establish parishes in areas where they were needed; to bring in priests to care for those parishes, if possible, priests of the same background as the people they served. Certainly, this was a serious problem to be faced and solved. The older missionaries naturally found it difficult to adapt to the change. That was natural; they were missionaries, first and always. It was also hard for some of them to remember that St. Albert, which for over forty years had been the nerve centre of Roman Catholicism in this area, was no longer such a centre. Archbishop O'Leary, with his personal magnetism and tact, helped to bring about the necessary changes. Whether or not those changes could have been brought about so successfully by another person is a matter of debate. Certainly, he had the temperament and the ability to perform a task of that nature. By working with the Oblates and in gradually pointing out the tremendous future for the Church here, he succeeded in winning their aid in helping to make his vision become a reality. He was responsible for promoting establishment and growth on a stable and orderly basis from a long range viewpoint. He, more than any other, laid the foundations for much of the growth of the Catholic Church here in the last thirty years. Needless to say, he did not do it without help, nor could his work have been accomplished without the groundwork done by Bishop Grandin, Archbishop Legal, and the missionary work of the Oblate Order. Neither could his efforts have proven successful without the sound administration provided by his successor, Archbishop MacDonald. Bishop Grandin, a great missionary

and a man of unusual sanctity, provided the heroic example of self-sacrifice which was imitated by his missionary priests. Archbishop Legal was a devoted missionary, one of the last of the old guard of Oblate missionary heroes. Archbishop MacDonald has succeeded in consolidating and expanding the work of his predecessors. Upon his appointment as Archbishop, he faced serious financial problems in his capacity as Archbishop; he had to care for many of the debts incurred in church expansion during the depression years. One may conclude that each of those in authority had a special contribution to make in the growth of the Catholic Church here. This is not to say that their contributions were limited to the topics mentioned but that they made their greatest contribution in that field.

Another factor which has made possible the growth of the Catholic Church here has been the co-operation and zeal of the priests and different congregations of Sisters. Such co-operation has certainly lightened the task of Bishop Grandin and his successors. A devoted clergy and a good grasp of Catholic teachings on the part of the faithful would naturally bear good results. This has been so in Edmonton. Also, the role of people of different racial stocks in working towards the greatest interests of the majority, has been no small factor in the growth of the Catholic Church here. It is shown that differences, serious differences, have existed at certain periods. This is not unnatural in any way for we are dealing with people. The important thing about these differences is that they were not allowed to become a dividing influence but were sublimated to the work of the Church. That in itself is a tremendous forward step in social and Christian unity.

It is almost exactly one hundred years since the first Catholic Church was built in this city. Fort Edmonton in 1859 was an important trading post of the Hudson's Bay Company and at that time had a population of about 150 people. It had been chosen as a fort because of its geographical advantages in connection with the fur trade. Who could have foreseen the changes that were to occur in less than one hundred years? Today, Edmonton is a city with a population of 238,353. Of that number there are slightly more than 49,000 Roman Catholics, with an annual increase of 2,000. In Metropolitan Edmonton there are twenty-four Roman Catholic churches, forty-two Separate Schools, two colleges, a School for Boys, a Training School for Girls, five Religious Orders of Men, twenty-one Religious Orders of Women, three hospitals, an Immigration Centre, an Information Centre, a weekly Catholic newspaper, a seminary, a Catholic Welfare Bureau, and the Marian Centre. The above figures certainly represent growth and serve adequately to show that the Catholic Church here has grown along with the city.

Finally, the history of the Roman Catholic Church here has been marked by yet another factor, a more or less intangible one, but yet one that is very real. Archbishop O'Leary often referred to it as does Archbishop MacDonald today. That intangible factor can be expressed by describing it as the spirit of democratic freedom to be found in Alberta. The general attitude seems to be one of greater tolerance and respect for the rights and beliefs of others; whether or not native Albertans realize this it is soon noticed by those who adopt this as their native province, some for that very reason. This spirit of freedom has helped those who

promoted the growth of the Roman Catholic Church here. The expansion of the Church in Alberta generally, and in Edmonton, particularly, has been noticeably free of much of the bitterness and misunderstanding that was the lot of the Catholic Church in many other places. The Separate School system of Alberta, a wonderful tribute to the legislators' sense of justice, cannot be equalled in Canada, outside the province of Quebec, which is a predominantly Roman Catholic province. The number of Catholic institutions and organizations in Edmonton bear witness to that, and the growing number of parishes and the Separate School system are proof that the authorities of the Church here have guided its growth wisely and well.

APPENDIX A

The new church of St. Anthony's represented a considerable change in architectural design. Its semi-circular floor plan is one of the very few in Canada. The "crying room" was the first feature of its kind in any church in Canada. It enables parents with babies and small children to attend Mass together. They sit in this crying room, a room located at the rear of the church, and through a large window they can follow the services. They can hear the prayers but any cries made by the children cannot be heard in the main body of the church. There are those who are still opposed to any but a conventional type of architecture in regards to church design. We must remember that there is no style of architecture peculiar to Christianity as such, for Christian architecture is by its nature a changing architecture. The Church may change in external accidentals but does not change in essence. It is important that an architect realizes this fact, for then he will be able to apply his art to any parish group who are following the requirements of a universal liturgy, adapted to local customs. His work will, in that way, always be fresh and vigorous, helping the Church in the contemporary expression of her message.

Although liturgical worship is the primary purpose of church building, it is not the only purpose. Room must also be allowed for non-liturgical functions. First of all comes the Mass, then the administration of the sacraments, then the non-liturgical devotions such as the Rosary, the Stations of the Cross, and different private devotions. The different types of devotions give the architect opportunity to exercise his talents, both in the use of the materials and in adapting materials for particular

functions and space requirements.

In Canada, timber and reinforced concrete arches are used effectively in church structure. However, the designs in Canadian church architecture have shown only slight innovations in the last twenty years. St. Anthony's Church, with its semi-circular plan designed to bring the services closer to the people, is an exception to the standard rectangular floor plan.

Many priests today who are faced with the problem of building a church, a school, and a parish hall, in areas where there is little money available, must carefully consider the ideas of any architect called in to help. It is in situations such as these that co-operation between the priest and the architect is strictly necessary. Judging from the results of many of these combined efforts, we can safely say that the co-operation is there, and that the artist and the man of religion are together serving God in the realm of church architecture.

Vide (Couterier, Rev. P., O.F., "The Role of the Priest in the Creation of Works of Art, "Catholic Art Quarterly", vol. 14, pp. 73 - 74.)

APPENDIX B

1. The ten Religious Orders in Edmonton whose main work here consists in teaching are: Sisters Faithful Companions of Jesus, Soeurs De L'Assomption, Sisters of Charity of the Immaculate Conception, Sisters of Charity of Saint Vincent, Sisters of Saint Joseph (London), Sisters of Saint Joseph (Peterborough), Sisters of Service, Soeurs de Sainte-Croix, Ursulines of Jesus, and the Ursuline Religious.

Sisters Faithful Companions of Jesus. This Order was the first to locate in Edmonton. They arrived here under Superior Mother Anna O'Neil on October 11, 1888. They came upon the invitation of Bishop Grandin to teach in the first Separate School in the city. The Order was founded in France in 1820 by Madame de Bonnault d'Houet. Teaching has always been their main work. In Edmonton they teach at the Immaculate Conception Convent, St. Joseph's High School (Girls), and Grandin School. There are twenty-two Sisters of the Order in Edmonton at this time, with Mother Margaret Mary Hickey as Superior.

La Congrégation Des Soeurs De L'Assomption. Founded in 1853 at St. Grégoire, Quebec, this Order has as its primary purpose the teaching of religion, and secondly, the teaching of French. All Sisters engaged in teaching are bilingual. In Edmonton they teach at Sacred Heart School, Grandin, and in Our Lady of Lourdes School, Jasper Place. The first Superior in Edmonton was Sister Sainte Majorique (1925 - 1928). In 1927 there were

ninety pupils enrolled with the Sisters, from Grades I to XII. In 1957, there were one hundred and thirty pupils from Grades IV to XII. The Sisters, all fully qualified as to provincial teaching standards, teach all subjects of the curriculum. At the present time there are twenty-four Sisters at the Boarding School on 107 Avenue and 97 Street, and six at the residence on 99 Avenue and 110 Street. The Superior is Sister Sainte Lea. There is also a convent in Jasper Place.

Sisters of Charity of the Immaculate Conception. A small group of Sisters left Saint John, New Brunswick, on August 10, 1924, and arrived in Edmonton later in the same month. They were: Sister M. Barbara, Sister M. Aloysia, and Sister M. Regis, all of the Sisters of Charity of the Immaculate Conception. Upon their arrival in Edmonton, they stayed with the Grey Nuns for a few days until they found a suitable convent. Their first convent was on 91 Street; their second was on 87 Street and 115 Avenue. In May of 1925 they moved to their present location on 85 Street. The first Superior of the Order in Edmonton was Sister M. Barbara, (1924 - 1930).

Today the Sisters teach in three Separate Schools. Primarily a teaching Order, the Sisters spend much of the summer vacation period teaching catechism in the rural areas. They also have Vocation Clubs for high school and working girls of St. Alphonsus Parish. A new addition was made to their convent in 1956, enabling the Sisters from various missions in the province to make their annual retreat in

Edmonton. There are nine Sisters of this Order in Edmonton, with Sister Henrietta Marie as Superior.

Sisters of Charity of St. Vincent de Paul. The Foundress of this Order, Elizabeth Bayley, became a Catholic after the death of her husband Willian Seton, in 1804. Mother Seton founded the first House in 1809, at Emmitsburg, Maryland. In April of 1957 the cause of Mother Seton's canonization was formally presented in Rome. The Halifax Community was established from New York in 1849. The Motherhouse in Canada is located at Mount Saint Vincent College in Rockingham, Nova Scotia. Mount Saint Vincent is the only independent Women's College in Canada.

In 1925 the Sisters of Charity of St. Vincent de Paul, of Halifax, Nova Scotia, under Sister Frances de Chantal (1925 - 1931), arrived here to teach in the Edmonton Separate Schools. At the present time this Order has two convents in Edmonton. Its sixteen members are teaching in five of Edmonton's Separate Schools: St. Andrew's, St. John's, St. Mark's, St. Vital's and St. Vincent's. A music teacher in each convent conducts music classes. The present Superior is Sister Mary Matilda.

Sisters of Saint Joseph (London). The Sisters of Saint Joseph arrived here on July 26, 1922. They came at the request of Archbishop O'Leary in order to take charge of Sacred Heart and Fairview Schools, and to establish a Novitiate. The Novitiate was transferred to London in 1940. Mother M. Leo was the first

Superior of the Order in Edmonton. Today, the Sisters of St. Joseph are teaching in five of the city's Separate Schools: St. Patrick's (formerly Fairview), Sacred Heart, St. Francis, St. Michael's and St. Basil's. There are sixteen members of this Order in Edmonton, with Sister M. Clare as Superior.

Sisters of Saint Joseph (Peterborough). This Order arrived in Edmonton in September of 1948. The Sisters came to Jasper Place at the invitation of Reverend J. M. Malone, then parish priest at St. John the Evangelist. For the first five years there were only four Sisters of the Order here, with Sister St. Basil as the first Superior. In 1953 their number was increased by one with the arrival of Sister Mary Denis to teach in Jasper Place. By 1955 the number had increased to eleven. Primarily, the Sisters of Saint Joseph (Peterborough) are engaged in teaching and in giving music lessons. They teach in St. Luke's High School, Our Lady of Fatima and Notre Dame Schools in Jasper Place. Sister Mary Jean is the present Superior.

Sisters of Service. The Sisters of Service were founded in Toronto in 1922 by Reverend George Daly, C.Ss.R. The Order was founded in order to help in the development of home missions. Archbishop O'Leary, realizing that many of the new arrivals in Edmonton, particularly those whose families were separated, were not receiving the proper indoctrination in

Christian Doctrine, invited the Sisters of Service to establish a House here.

January 25, 1925, marked the arrival of this Order in Edmonton. The members of the Order stayed with the Sisters of Providence for a month until their own house on 120 Avenue and 82 Street was established. In October of the same year they moved into their present home on 118 Avenue and 85 Street. Another House, opened in 1929, and located on 99 Avenue and 105 Street, is a Residential Club for girls. The principal work of this Order in Edmonton is the teaching of Christian Doctrine through Religious Correspondence Courses. They operate a Religious Vacation School for Catholic children attending public schools; classes are also held for these children during the school year. In 1953 they took over the secretarial duties of the Confraternity of Christian Doctrine of the Edmonton Archdiocese. The present Superior is Sister C. Gilmore; there is a total of eleven Sisters of Service in the city, six at the Residential Club, and five at the Catechetical Centre.

Soeurs de Sainte Croix. Les Soeurs de Sainte Croix came to Edmonton in order to assist with the education of young Catholic girls. The first Superior, Mother Marie de S. Thoraila, was also provincial Superior. The Sisters of this Order operate a study home for young Catholic girls taking courses at the University of Alberta. Their first residence, the House of St. Jude at 8527 - 112 Street, was also the headquarters of the

provincial Superior until 1956 when a second property at 8321 - 112 Street was purchased. The present Superior in Edmonton is Sister M. de Sainte Edouard Martyr, while the provincial Superior is Mother Marie de Sainte Eulalie de Mérida.

This Order has education as its main work. They teach in elementary and secondary schools, in home economics schools, in classical colleges and musical studios. They conduct a musical studio in Edmonton in addition to their boarding school.

Ursulines of Jesus. The Congregation of the Ursulines of Jesus was founded in 1802 by Louis-Marie Baudovin in the diocese of Lucon, France. The Sisters devote themselves principally to the instruction of youth and the care of the sick in hospitals or at home.

They arrived in Edmonton on September 28, 1911, and immediately began teaching in the Calder district. Sister Anna Celine was the first Superior in Edmonton and in 1919 became the first Superior of their convent in south Edmonton. Today (1957), the Sisters teach at St. Edmund's, St. Anthony's, and Mount Carmel Separate Schools. There are seventeen members of the Order here with Sister M. Fidelmia as Superior at Calder, and Sister M. Augustine as Superior at the convent in south Edmonton.

Ursuline Religious. A religious Congregation closely associated with the history of St. James Parish is that of the Ursuline Religious of the Chatham Union. This Ursuline Order was founded

in 1535 at Brescia, Italy, by St. Angela Merici. She was the first to found an Order for the education of young girls. The Congregation spread rapidly throughout Europe and in 1639 Venerable Mother Mary of the Incarnation came from France to Canada to begin the first Roman Catholic School in the New World. She was the first Missionary Sister in the Church.

Another Ursuline Sister, Mother Mary Xavier le Biham, came from France to Sault Ste. Marie in 1863, in order to establish an Ursuline convent. In 1860 she moved to Chatham where she built the Motherhouse of "The Pines." From there, Ursulines have spread throughout the London Diocese, to the Archdiocese of Toronto, Michigan, Alberta and Saskatchewan. In addition to teaching in elementary, secondary and college schools, they conduct music schools and a school for mentally retarded children in Ontario.

The Ursuline Religious of the Chatham Union arrived in Alberta in September of 1952. They came here to teach in the Separate Schools and at present are teaching in St. James School and at St. Mary's High School (Girls). They also have a residence at Brescia Hall for girls attending the university. Formerly known as Newman Hall, this residence was taken over by the Ursuline Religious in September of 1953. The name Brescia Hall was given in honor of the birthplace of St. Angela Merici, the foundress of the Ursuline Religious. Mother Mary of the Sacred Heart, Ph.D., was the first Superior in Edmonton. Mother Mary Virginia is the present Superior of Brescia Hall. In September of 1955 Mother Mary Janet, B.A., assumed the principalship of the newly constructed

St. Mary's High School (Girls). St. James, formerly a three-room portable school, is now a twelve-room school with a gymnasium. Its principal is Mother Mary Ellen who is also Superior of the Order in Edmonton. At the present time there are nine Sisters in Edmonton, five at St. Ursula's Convent, and four at Brescia Hall.

APPENDIX C

There are five Religious Orders in Edmonton whose main work here consists of domestic duties in several institutions. They are: Les Filles de Jesus (St. Joseph's Seminary), Les Petites Missionnaires de St. Joseph (Household Department of the Oblate Fathers' Residence at St. Albert), Les Soeurs De La Charite de Notre Dame D'Evron (Household Department of St. John's College), Sisters of St. Elizabeth (Household Department of St. Anthony's College), Les Miliciennes Du Rosaire (Household Department of the Oblate Fathers' Residence at 9916 - 110 Street).

Filles de Jésus. Because of a suppression of Religious Orders in France around the turn of the century, the Filles de Jésus sought refuge in Canada. They came to Edmonton in 1902, upon the invitation of Bishop Legal to undertake domestic work in the Diocese. The first Superior in Edmonton was Sister Marie Adeline. Their work here has been mainly in the rectory at St. Joachim's and in domestic work at St. Joseph's Seminary. They are still in charge of preparing the meals at the seminary. In 1951 they opened the House of St. Joseph at 8415 - 91 Street. It is designed to be a novitiate for young girls who join the Order. The Superior of the House is Sister Marie Arthur, while Sister Marie Elizabeth of Jesus is the Superior of the Sisters at St. Joseph's Seminary.

Petites Missionnaires De St. Joseph. This Order came to Edmonton from St. Paul in 1946; the Sisters had opened a mission in St. Paul in 1944. When they arrived in Edmonton they worked at the Provincial House of the Oblates of Mary Immaculate on 110 Street. The Founder

of this Order is Brother Louis Gareau, C.S.V. In 1922 he and his niece, Miss Helen Gareau, were attached to the service of the Clerics of St. Viateur at Otterbourne, Manitoba. Brother Louis Gareau outlined to his superiors the advantages of establishing an Order which could work along with the community at Otterbourne towards the propagation of the cult of St. Joseph. This idea was accepted, and soon after, under the auspices of His Excellency, J. H. Prudhomme, Bishop of Prince Albert, the Community of the Little Missionaries of St. Joseph was formed. The Rules and Constitution were drawn up and on the fifteenth of August, 1939, they were given the Imprimatur by His Excellency, Bishop Emile Yelle.

The Congregation came to Edmonton in order to take charge of the household department of the Oblate Fathers' Residence on 110 Street and to recruit new members for their Order. They later left the Residence on 110 Street in order to care for the retreat house at St. Albert. The first Superior in Edmonton was Sister Joseph Victor. There are three Sisters of this Order in St. Albert under Superior, Sister Therese Veronique.

Soeurs De La Charité De Notre Dame D'Evron. The Sisters of Charity of Our Lady of Evron were founded in 1862 at La Mayenne, France, by Madame Thulard. Following the French Revolution in 1789 the Order was dispersed but was reorganized in 1803 at Evron. The purpose of the Order was to care for the sick, neglected children, and the poor. Their work has grown to embrace other types of charity.

They came to Canada following the edicts against religious orders in France during 1901 - 1902. Their first stop in Alberta was

at Trochu where they have established an Old People's Home and a hospital. Bishop Legal and Bather Leduc, O.M.I., were instrumental in getting the Sisters to locate in the Diocese. In 1910 the Order established a hospital in Vegreville and later in the year came to Edmonton. In 1911 they took over the care of the domestic work and the infirmary of the newly established St. John's College in Strathcona. The first Superior of the Order in Edmonton was Sister Alphonsine Horeau. There are seven members of this Order in Edmonton at this time, under Sister Henriette Authenac. They remain in charge of the domestic work at St. John's College.

Sisters of St. Elizabeth. The autumn of 1950 saw the arrival of another Order in the city. It is an Order which engages primarily in hospital work and in domestic work at various religious institutions. The Sisters of St. Elizabeth, founded by St. Elizabeth of Hungary in Aachen in 1626, came here to care for the domestic work involved in the operation of St. Anthony's College.

Having arrived in Canada in 1911, they established their Motherhouse at Humboldt, Saskatchewan. From there, they established hospitals in Macklin, and Cudworth, Saskatchewan. Along with their hospital work they also undertook the domestic tasks at St. Thomas College in Battleford and St. Peter's College in Muenster. The housekeeping at the retreat house in Cochrane, Alberta, is done by this Order, and they also conduct an Old People's Home in Saskatoon. At present, there are four Sisters of this Congregation in Edmonton, under Sister Ludmilla Wagner. The first Superior was Sister Immaculate Saretsky.

Les Miliciennes Du Rosaire. This Order is different from the others in that it is a Lay Organization and no Habit is worn by its members who began their work in Edmonton upon the invitation of the Oblate Fathers. They care for the rectory and hope to do the work of the lay apostolate in the parish. Concerned primarily with Catholic Action they expect to establish strong lay apostolates wherever they work. As yet, they work on somewhat of an experimental basis. Miss Gisèle Martel is the Superior of this Order which now has three members.

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